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## HARLECH CASTLE.

### DESCRIPTION.

THE Castle of Harlech occupies a bold and rugged head-land of rock which juts forward upon the coast-line of Merioneth over the broad alluvial plain known as Morfa Harlech, near to its southern and narrower extremity. Six centuries back, when the Traeth was an estuary, and the waves may have washed the foot of the rock, Harlech, as now Criccaith, was probably accessible by water,—a circumstance likely to have governed its founder in his selection of the site. Although scarcely two hundred feet above the sea-level, and connected with a much higher background, the rock of Harlech is nevertheless a very striking object, and by the extreme boldness of its outline, and its almost isolated position, does justice to its very significant appellation. It commands one of the most remarkable prospects in Britain. Before it is the Bay of Carnarvon with its vast sweep of sandy shore, contained on the right by Snowdon and its subordinate peaks; whence the high land, after rising into the elevations of Carn Madryn, Carn Bodfuan, and Yr Eifl, gradually subsides into the Bay of Aberdaron and the Sound and Isle of Bardsey. Carnarvon and Conway are fortresses more ornate in character, and of larger area; but they are not equal to Harlech in natural strength and in grandeur of position; nor is, in these respects, Beaumaris itself, though placed

in the very eye of the Snowdon group, by any means its superior.

Harlech is a concentric castle of the Edwardian type, and of that type a simple and excellent example. It is composed of a central four-sided ward contained within four lofty curtains, and capped at each angle by a drum-tower of three-quarter projection. In the centre of the landward or eastern side is the great gate-house; opposite to which, built against the curtain, are the remains of the hall and domestic buildings; and contiguous to them, against the north side, is the chapel.

The main or inner ward, thus composed and occupied, stands within the second or middle ward, which resembles it generally in plan, save that the four corners are not symmetrical, one being merely rounded, two others capped by more or less of three-quarter bastions, and the fourth rounded on one face, and fashioned as a bastion on the other. In the centre of the south side is a half-round smaller bastion, corbelled out from the retaining wall below; and in the centre of the north side are two others, also small, between which is the postern of this middle ward. In the east face, opposite the great gate-house, are two "tourelles," or round bartizan turrets, corbelled out from the wall; and parts of a small low gate-house, which contained the outer gate.

This middle ward is narrow, and of unequal breadth, varying from 8 to 30 feet. It is rather below the level of the inner ward, and the ground outside it is from 10 to 15 feet lower still; and its walls are revetments crested with a parapet which seems to have ranged from 6 to 12 feet in height; in the latter case having a rampart-walk reached by open steps. The several bastions seem to have risen a little higher than the parapet, and to have contained each a low chamber, probably with a flat roof. This ward is protected on the east and south sides by a broad and deep dry ditch quarried in the rock, and running out until it ends on the cliff. The other two sides are covered by an outer ward of considerable breadth, but composed, for the

most part, of steep slopes and abrupt ledges of rock. A part of this ward towards the west or sea-front contains a long passage which ascends by a lower traverse from a water-gate at the foot of the rock, resting partly upon a shelf of rock, and which by a second and upper traverse reaches the postern of the middle ward.

Passing into details, the court of the *inner ward* is about 164 feet north and south, by 132 feet east and west. The opposite sides are not quite equal, nor are its angles right angles, though nearly so. The curtains are about 40 feet high; that to the west is 10 feet thick, the others are 11 feet. The parapet was 3 feet thick, and the rear wall 2 feet, leaving 5 feet to 6 feet for the walk. The two western towers are circular, and 34 feet diameter, having three-fourths of their circumference exposed outside. Within, the gorge wall fills up the angle of meeting of the curtains, and contains the entrance-door. The basement-chamber is below the inner ward level, and circular. The first floor, at the ward level, is polygonal, as are the two upper floors. None are vaulted, and the basement has neither loops nor stairs of access. Each of these two towers has a well-stair at its junction with the western curtain, lighted by five loops placed one over the other in the hollow angle between the tower and the curtain, outside. The stairs ascend 20 feet above the tower, in a round turret, battlemented on small corbels. Each turret has a door upon the tower roof. The staircases commence at the first floor, on or level with the inner ward, and open on each floor, but not upon the ramparts of the curtain. The upper floor has fireplaces with hoods.

Outside, these towers rise from the ground without slope or cordon; two stringcourses, however, mark the level of the two upper floors. The stairs are broken away, and the upper rooms inaccessible; but certain exterior loops show the existence of two tiers of small chambers (no doubt guardrobes) in the north and south curtains, where they join the towers. Moreover, on the outside of each of these curtains, next to the tower, is a

broad flat buttress, thrown out to give space and support to these chambers, and to contain the sewer-shaft from them. On the north wall the buttress is of good ashlar, of the age of the tower. On the south wall it is of rude, inferior work, as though an addition. It may have been rebuilt. In the north curtain there seems to be a third chamber at a lower level. The drain here is not seen ; on the south face it is open. Where these towers meet the rampart-walk, they block it up ; a sort of gallery is, therefore, thrown out on corbels, across the angle, and thus the rampart-walk is carried on.

The two eastern towers resemble the others in general features and dimensions, but differ in details. Their basements have one loop towards the middle ward, and their first floor, at the inner ward level, is an irregular pentagon in plan, one angle being square. The doors are in the gorge wall, but do not lead direct into the tower, only into the staircase. In the south-east tower, a stair ascends in the northern wall, curving with it, and forks, the right branch leading to the second floor of the tower, from which alone, by a trap and descending ladder, the first floor and basement were accessible. This floor, like all the rest, was of timber, and from it, on the west side, a second stair commences, and curving with the wall, and having a small guardrobe by the way, ascends to the ramparts of the south curtain. Reverting to the lower stair, the branch to the left opens upon the inner face of the east curtain, and ascends by a narrow open stair, supported on corbels, across the gorge wall of the tower, and up the inner face of the south curtain to its ramparts. The roof and ramparts of the tower are reached by an exterior stair from the rampart of the east curtain. A loop in the hollow between the junction of this tower with the south curtain, marks the place of the guardrobe already mentioned. Above it was a second upon the battlements of the tower, and at the base of the wall is a large flat topped sewer descending from the two. The south-east tower bears the name of Mortimer, the south-west that of Bronwen, the fair-bosomed, sister of Brân the Blessed.



The north-east, the debtors' or armourers' tower, has a door in the gorge entering on the left a well stair, eight feet diameter, which ascends to the second floor only, from which the first floor and basement were reached by a trap and ladder. The second floor is seven-sided, those below cylindrical. As in the south-east tower, an independent stair led from the second floor to the ramparts of the curtain, and upon this curved stair is a guardrobe, the loop of which is seen at the junction of the tower with the north curtain, and the mouth or vent at the ground level. The roof of this tower, like the other, is reached from the walls by an external stair. These two towers, having no well stairs to the roof, have no subordinate turrets. That all these four towers had flat roofs is pretty clear from the position of two corbels in each, evidently intended to carry hammer beams or struts to the one main beam which crossed the aperture, and was thus rendered capable of carrying great weight.

The great gatehouse is eighty feet broad and fifty-four feet deep, besides which it has two half-round projections in the front, and two three-quarter projecting stair turrets twenty-four feet diameter at the outer angles of the rear, the former flanking the entrance, the latter communicating with each floor and the ramparts. The entrance passage, fifty-four feet long by eight feet broad, is much mutilated, but seems to have had an exterior drawbridge, two grates, folding doors, and a grate at the inner front. The entrance portal has within it a "machecoule," or *meutriere*, that is an opening from the chamber above, and behind this a portcullis. Then follows a passage eleven feet long, crossed by two ribs, a second portcullis, and a portal arch, upon which rests the west wall of the chapel. Then follows another passage, twenty feet long, entered by gates opening towards the inner ward, and crossed by five broad ribs, with four open spaces. At the end of this is a third portcullis, the groove for which is now closed above at a level too low to allow the grate to be lifted to the

height of a cart, while in the arch above is a square cavity or "machecoule." It would seem that while the wall was rising it was decided not to use these grooves, and that the hole was intended to take the place of the grate as a defence. Beyond this is the inner portal, which, like the outer, has no rebate for a door. In the front division of this long entrance, between the two outer grates, are two loops from the side lodges, which are entered by two doors placed near to the inner end. This passage was covered over with boards, the flooring of the rooms above, and which rested upon the stone ribs. Here, as is often the case, the portcullis groove stops from a foot to eighteen inches above the door sill, showing that the spikes at the lower end of the grate were of this length. This long entrance passage is further lengthened by the addition of two unequal piers to its internal face. They are blocks of masonry ten feet thick. That on the south or left had a door whence a narrow staircase of two flights ascended to the front floor. The pier on the right is of less breadth, and was only an abutment to support the arch which connected the two and contained and continued the entrance passage, and on which was the landing at the stair-head.

The basement of the gatehouse is at the ground level. On each side of the passage are two chambers, those in front occupying the half-round projection and looped to the field. They are entered from the chambers in the rear, which are rectangular, having shoulder-headed doors from the passage and into the well stairs. The northern chamber has a fireplace in the south-east angle. The two southern chambers communicate through a large arch, the northern through a doorway only. There are also two upper floors, divided as these below, and reached by the two large well stairs. There are spacious and handsome rooms, two on each floor, with large windows of two lights in the western or larger rooms, and in all are fireplaces with stone hoods. The eastern rooms, below half circles; above, are poly-

gonal, in plan. Between the lateral rooms and over the entrance passage are two narrow chambers unequally divided by a cross wall. The eastern is an oratory, with a small pointed east window over the entrance gate of the castle, and near it, in the south wall, is a piscina, which is in the cill of a small window opening into a small mural chamber, a vestry. There is a similar chamber, but without the window, in the north wall. Both rooms are entered from the oratory. As at York and elsewhere, this oratory served also as a portcullis chamber, and the floor was of wood, with traps to allow the passage of the grates when lifted. The grates were suspended from the vault above, as is still seen. The other and larger chamber, placed over the western part of the passage, had also a wooden floor. It had a west window of two lights over the inner portal, and north of this a round-headed doorway. The portcullis, if lifted, would have blocked this entrance, and therefore when the door was opened, it was stopped. The machecoule is seen in the window seat. The upper chambers are not accessible, but they seem similar to those below, and there is a second oratory above the first, with a smaller east window, a very unusual arrangement. This floor communicates laterally with the ramparts of the curtain, and at the junction on each side is a mural guardrobe. On the south side a mural stair descends to two chambers at different levels, both in the curtain wall. On the north side the arrangement is rather different. There, the mural chambers are supported in part by a projection at the first floor level, corbelled out in the angle between the gatehouse and the curtain, outside, and the vent was probably between the corbels. Above, at the rampart level, half the thickness of the wall is occupied by a guardrobe chamber, of which the side is broken down. Several of the chimney shafts are collected in a central group, each shaft having a bold capital with a plain roll moulding.

The domestic buildings were placed against the curtain on the west side of the inner ward. The kitchen

is thought to have been at the north end, including within its limits the basement of the north-west tower. It is, however, more probable that this was the withdrawing room, placed between the hall and the chapel. A gloomy corner, no doubt, but the state rooms were evidently in the gatehouse. The kitchen would scarcely have been placed between the hall and the chapel. The cross wall, still standing, but which looks either modern or rebuilt, formed the north end of the hall, and the recesses in the west-wall of the curtain carried the hammer beams of its open roof. In this wall are the remains of a large fireplace, of which the hood is gone, and the lower part has recently been rebuilt. On either side are the broken apertures for two windows, and in the wall, near its south end, a segmental headed door, now walled up, but evidently a postern. There are also near this two small windows, one of which seems to have lighted the gallery, and the other the space below it. Of the position of the gallery there can be no doubt, but the wall behind it, forming the south end of the hall, and now removed, had no bond either into the curtain or into the east wall. Most of this east wall, the inner wall of the hall, is gone. The hall was thirty feet broad. The roof seems to have been lofty, and part of the weather moulding of its gutter remains along the west wall. On the floor, in the north-west corner of the hall, has been built a large oven of stone, the lining of which is much burnt. It probably was inserted when the castle was used as a prison.

South of the hall is a considerable space, extending to the gorge wall of Bronwen Tower, and in the east wall of this space are remains of a door and two windows. It is probable that the kitchen was here, in the rear of the gallery, and that a row of corbels outside the east wall carried a lean-to building attached to it, and near this; against the south wall is a rectangular pit, the underground story of some building now removed. If the kitchen was at this end, the hall fireplace was a little below the dais, a very probable position.

The chapel, a later building, was placed against the north wall. Its east wall and pointed window remain. The south wall is gone. In the centre of the north curtain is a segmental arched doorway, evidently a postern, and nearly opposite to that of the middle ward. It is much mutilated, and does not seem to have had a portcullis. The wall east of it is pierced by three loops, four feet above the ground level. There was at least one loop westward of the postern. The well was in the north-east angle of the court. It has recently been opened a few feet down.

The *middle ward* contains little of interest. On the north side it is fifteen feet broad, and hence, between its two roundels, ten feet apart, opened the postern, eight feet wide, now walled up. On the west front the ward is twenty-seven feet broad, and forms a noble terrace overlooking the sea, and commanding the approach from the water-gate. The hall had windows looking this way, and upon it opened the hall postern. Towards the south end a few steps descended about ten feet into the south-west bastion. Probably there was a cross wall here with a doorway. Turning the south-west corner, the ground again rises to a door in a wall which crosses the south terrace near its west end. This side of the ward has a central half-round bastion, the broken parapet of which shows traces of a loop and of a guardrobe. On the remaining or eastern side is the great entrance. Here the gateway, which crowns a low salient, is flanked by two roundels. The portal is broken down, and it does not now appear how this was connected with the inner gatehouse. Probably the short distance between the two was arched over, and had lateral doorways into the middle ward. From the inner gate, twenty steps descended to the bridge, so that no horse or carriage could have entered this way.

The defences beyond the middle ward are the ditch, the outer ward, and the water-gates and passage. The ditch covers only the east and south, the two landward sides. It is quarried in the rock, and is about sixty

feet broad and was twenty feet deep, with vertical sides. Its scarp is the revetment wall of the middle ward, and the counterscarp, where the rock was broken, is also lined with masonry. The ditch runs out at either end upon the shelving face of the rock. Across it, to the main entrance, led a bridge upon which it is said there were two openings with drawbridges. The whole is now a solid causeway.

Although the castle stands upon a promontory of rock there is a broken shelving space between its wall and an actual cliff in which the rock terminates below, and it is this space, which lies to the west and north, which has been enclosed as the *outer ward*, the containing wall of which crowns the cliff, and, where necessary, is supported by a revetment. This outer wall begins below the north-east bastion of the middle ward, whence a door with steps seems to have led down about ten feet to its ramparts. It is at that point a very stout wall, about fourteen feet high, with a parapet on the western face, thus defending the ditch and main bridge from an enemy who might be in possession of the outer ward, and be disposed to turn the eastern flank. It is probable, however, that the wall had a double parapet, for lower down, where the wall faces the north, the parapet is on that face. Near the bastion there seems to have been a door in this wall giving a passage from the outer ward to the ditch. Lower down, where the wall stands on the cliff, it is thinner, and in parts much broken away. Still lower it is more perfect and much stronger, and where it turns the north-west corner of the rock, opposite the railway station, it is of great thickness, and has a rampart wall and parapet towards the sea, above the level of which it is about thirty feet; near this point is the lower water-gate, a regular postern, in a small rectangular shoulder in the wall. A roadway of about five or six yards long, cut in the rock, rises from the marsh ten or twelve feet, and upon it, in front of the portal, was a drawbridge with a pit twelve feet deep, and within the portal a short shoulder-headed passage closed apparently



by a door, but without any portcullis. Beyond this a flight of open stairs niched in the curtain ascended to an embattled platform over the gate. From the lower gate, the road leads up a rather steep passage formed partly by taking advantage of a shelf, and partly by quarrying the rock, the outer side being protected by a wall eight to ten feet high, and from two to three feet thick, and looped at about every twenty feet. As the inner side of the roadway is the irregular face of the cliff, it varies much in breadth, from six to twelve feet or more. This road, continually ascending, thus covers the whole seaward face of the castle rock, and at about seventy or eighty feet in height it terminates in the middle gate, which is about twenty feet below the base of the south-western bastion of the middle ward. Here, a shoulder in the rock is occupied by a second gatehouse, fortified as the first, with a drawbridge and a deep pit which below has two arches, one for the discharge of water from the pit, and the other, which may be merely to support the side wall of the gatehouse, but which may also be a sewer from the castle. Outside this gate is a platform which rakes the face of the wall of the passage below, while above and within the gate is a broad bastion, whence commences the second traverse. At this point, the end of the main ditch lies just below the bastion wall, and was reached from it by a small door and some steps now gone.

The road now makes a complete turn, and commences a new traverse which rises much more gently than that below. When abreast of the mid-front of the castle it is supported by a retaining wall and two small square buttresses or buttress turrets, traces of which are seen upon a ledge of rock. Passing these, where the road comes opposite to the north-west bastion of the middle ward, it was crossed by a wall and doorway, of which traces remain, which divided the outer ward into two parts. Above this, the way turned eastward and ascended to the centre of the north front, where it reached the postern of the middle ward and there ended.

These are the whole of the works proper to the castle, but a few yards to the north of the rock a steep road has been cut by which men and horses could be led up from the castle landing place to the village without entering the enceinte, though commanded from it.

No one acquainted with Caerphilly can visit Harlech without observing the close resemblance between the two castles, so far as regards the plan of the interior and middle wards. The court, rectangular, or nearly so, the absence of a keep, the drum-towers capping the four angles, the general character of the gatehouse and its position in the centre of one side, and the domestic buildings placed against the wall of the inner court are peculiarities common to both. In each also the gatehouse is the grand feature of the building. Further, there is to be observed in both the excessive narrowness of the middle ward, its revetment rendering more than a parapet unnecessary, its slender and subordinate gatehouse, and its lateral postern opening direct through both wards. As Harlech did not need the outworks and exterior gate of Caerphilly, nor Caerphilly the water-gate of Harlech, here the resemblance ceases, but it is such as to justify the conclusion that Henry of Elfreton, who was the architect of Harlech, had studied Caerphilly, if indeed he was not also its architect.

The defences of Harlech seem calculated for protection against a surprise by the Welsh, who were probably as active as they were fearless. Hence the very lofty curtains, the long entrance bridge, the ascending steps to the main entrance, and the dimensions of the middle ward, too narrow to allow any considerable body of men to effect a lodgement there for an attack upon the inner ward, and the water-gates and covered way, in the construction of which the natural strength of the rock was enhanced by the occupation of its various points of vantage. Whether, in the reign of Edward I, Morfa Harlech was more than a marsh is a question for a geologist to solve; but either by the shallow sea or by a canal cut across the low ground it seems certain that in

planning the castle Edward counted upon the means of reaching it by a quarter quite independent of the Welsh.

Although the general plan of Harlech is evidently the work of one mind, and its execution generally of one date, there are some appearances in the work which show that alterations and additions were introduced affecting, not the general plan, but certain of its parts. It is evident that parts of the curtain have been thickened about 2 feet,—the north and south walls by additions inside; the west, on the outside. Also this thickening seems to have been decided upon when the walls were 30 feet high, as above that level they are of one mass and date. The exterior stair on the inner face of the great gatehouse was also an afterthought, and the doorway at its head clearly was not originally introduced. Besides this, the six windows on that front of the gatehouse, in the two upper floors, have been reduced in height by the insertion of a segmental arch between 2 and 3 feet below the original head; but the pattern is the same, and the masonry filling up the space seems of the date of the window, or very nearly so. These windows are of a peculiar pattern. Their two lights are trefoiled; and in the spandrels are also trefoils pierced. The mouldings are concave; and one is a small hollow, as in the early Perpendicular style. They must, however, be original.

The inference from these alterations seems to be that Edward visited the Castle when the works were far advanced, and the hall, gatehouse, and the lower part of the north, south, and west curtains built. The gatehouse curtain was probably always intended to be of its present height, as at Caerphilly. He ordered the other three curtains to be thickened and raised to the full height of the gatehouse-curtain; to obey which order, the thickening was applied, where possible, on the inside; but where the hall prevented this, on the outside. The upper part of the walls so raised would, of course, be of one date, and solid. At the same time it was decided to make the rooms of the upper floors of the gatehouse those of state; and as the ways up by the

well-staircases were not thought suitable, a new and more direct staircase was built, and a new door opened in the wall. The chapel in the inner ward seems a still later addition.

The character of the masonry throughout is exceedingly rough, as though hastily executed. It is rubble, and some of it very poor rubble indeed. The towers are of far better work than the curtains. The stones are larger, and their interstices filled in with more care. The ashlar is very good, but is sparingly used, and confined to the dressings, window-cases, chimney-hoods and heads, and a few of the more important doorways. The ordinary doors are mere openings to the walls, without rebates or chamfer, with shouldered heads of a rude character; and the sewer-openings, seen under the guardrobes, have merely long stones for lintels. The masonry of the covered way and water-gates is also very inferior, and much of the side-wall has, in consequence, slipped away from the rock.

The turret-heads of the gatehouse and two western towers have parapets projecting upon a corbel-table about 6 inches. There are no traces of holes for brat-tices; but upon the exterior of these two towers the putlock-holes are arranged in a spiral ascending form, east to north. In the north-west tower, on its east face, at the height of the old curtain, is a row of round holes about a foot apart, and from this level the spiral commences. It is pretty clear that having built the curtain, the masons here threw out a platform, and that the spiral round, by which the materials were raised for the upper part of the tower, began here. The tower of Coucy was scaffolded in the same way. There is throughout the building a remarkable absence of vaulting. It was confined to the oratory and to parts of the entrance-passage.

The Castle seems to have escaped the usual dismantling that followed upon the civil wars, and no part has been blown up. It has, however, been freely used as a quarry by the people around; and with its iron and timber, much of its ashlar has been rudely detached and

stolen. There is but little evidence of any material additions to, or alterations in, the work of Edward I, which is singular, seeing that the place was long the seat of an assize, and the judges lodged here. It was then also a prison, and the windows were heavily barred, the bars forming shallow cages in front of the windows, as in some of the Italian palaces. Any later work introduced for the judicial or prison arrangements has either fallen down or been removed. The quarry whence the Castle was built is pointed out on the hill-side, a short distance to the south-east. Although the present Castle certainly is not older than the reign of Edward I, probably about 1280, the Welsh claim to have been the founders of an older fortress on the same spot, called by them *Caer Gollwyn*, from *Collwyn ab Tangno*, a Welsh chief who lived A.D. 877. Possibly a spot so inviting might have been occupied by a camp; but all that is now seen, whether of earthwork or masonry, is evidently not older than the thirteenth century. In 1404 the Castle is said to have been taken by *Owen Glyndwr*; and *Margaret of Anjou* was sheltered here in 1460, in memory of which event the south-east tower for some time bore her name. There does not seem to be any detailed account of the siege of 1468, when the governor was *Dafydd ab Ievan ab Einion*, the same who had received *Queen Margaret*, and whose boast it was that as he had held a castle in France till all the old women in Wales had heard of it, so he would hold his Welsh trust till it had become equally well known in France. He seems to have redeemed his pledge by standing a long siege, and yielding at last, on honourable terms, to *Sir Richard Herbert*, the commander for *Edward IV.* *Harlech* was held for *Charles I.* and surrendered on articles to *General Mytton* in 1647. The borough seal represents a castle triple towered, but the design is evidently conventional. The first Constable was *Hugh de Wonkeslow*, appointed about 1283 by *Edward I*: the last is *W. W. E. Wynne, Esq.*, of *Peniarth*,—and long may he retain his command!

G. T. C.

## NOTES ON THE ARCHÆOLOGY OF THE WREXHAM NEIGHBOURHOOD.

*(Read at the Wrexham Meeting, August 24th, 1874.)*

FOR the selection of a suitable subject for this our opening meeting, four points presented themselves to me as needful to be borne in mind, viz., the object of our Association, the locality in which we meet, the requirements of visitors, and the expectations of residents; for whilst this neighbourhood is peculiarly rich in objects of antiquarian interest, and it is the special purpose of our Association to elucidate their history, strangers and visitors will naturally desire to have beforehand some general outline of the various scenes and objects to be examined in detail during the week, and of their relative bearings upon each other. Residents, on the other hand, who have been long familiar with them all, and some of whom have already done much to illustrate their history, will be anxious to hear what further light can be thrown upon them by our more experienced archæologists, and to have their own interest reawakened in the cause, and their renewed researches rightly guided to the more complete development of the several fields of archæologic lore with which they are on all sides surrounded. I trust, therefore, that for these considerations the subject I have chosen for this paper will be found not inappropriate to the occasion.

The selection, then, being made, the question next occurs, Where to begin? And if the answer be,—At the beginning, the echoes from the sister isle remind us how abstruse and difficult the point to which that simple counsel would lead; so that the question of bulb or atom, biogenesis or abiogenesis, evolution or development, or what not, will be more wisely left for the discussion, if not the settlement, of another philosophy;<sup>1</sup>

<sup>1</sup> The British Association for the Advancement of Science met at Belfast on the 19th of August.



nay, of that much more developed and modern age of which your local tradition asks,

When Adam dived and Eve span,  
Who was then a gentleman?

I must leave it to some more fortunate antiquary to decipher the records and describe the manners and customs, seeing that

Eyton of Eyton, and Jones of Llwyn Onn,  
They then were gentlemen.

I will, therefore, content myself with beginning at a period—no matter what the date—which the character and the vast resources of the district themselves suggest. I will ask you to accompany me in thought back to a time long before your important town had come into existence, or even been dreamt of; a time when the site on which it stands lay fathoms deep beneath an ocean bed; when a great arm of the sea stretched northwards and southwards from what is now the coast of Lancashire to the Bristol Channel; a sea whose waters deposited the rich bed of lime which may still be traced for many leagues along its western shores, and left many a lake and mere and fen stretching in one long line from Mostyn to Morda, and filling in the bay of Mold, to accumulate the materials of your rich and fertile coalfields. Imagine, again, two slowly succeeding periods during which the waters of the same wide-spreading straits, after depositing respectively the Permian and the Triassic strata, gradually receded to their present limits. But before they left their ancient beds to be furrowed and channelled by the ever narrowing courses of the Severn and the Dee, they stamped the memorial of their former junction on the coalfields of the Oswestry district, which mark one portion of their watershed, and on another portion left the indications of a similar process still in operation in the great Moss of Wixall and its neighbouring meres. And now, where the waters have receded, there springs up on the virgin soil a luxuriant vegetation varying from the

great forests that throve on the rich loam of the lowlands, as attested in the names of Holt, Is y Coed, and Marchwiall, to the "heathery garb" that covered the spot where now we stand,<sup>1</sup> and tinged with its beauteous colouring the adjoining glades of Llanerch Rugog. So, too, in the names of the lowland districts we find the primitive features stereotyped,—in the waterlands of Eyton (Ey=Gwy), the river-drift of Royton (Groe), the marshes of Rosset (Rhosydd) and Saltney, in the islets of Penarlag (the Lache Eyes), and in the swamps of Merford and Pwlford. And this nomenclature, which belongs to a language now fast passing away from the district, bespeaks its earliest historical occupation, the memorials of which we shall come in contact with this week in those ancient British earthworks and trackways with which the district abounds; especially in those commanding "dins", or fortified camps, at Hawarden, Caer Estyn, Gardden, and Crogen, which guard their respective passes into the interior; in the "sarns" which at distant intervals mark the course of some of their ancient roads; and in the "coracles" still to be seen at Bangor and at Overton, with which they effected their river-transit, and whose construction Martial aptly describes in the line, "*Barbara de pictis venit bascauda Britannis.*"<sup>2</sup> It may be, too, that in the groves of "Marchwiall" were celebrated the rites of their Druidic worship, and that it is to their mystic powers and oracular sayings we must attribute the noted triplets:

Marchwiall, bedw briclas  
A dyn vyn troed a wanas  
Nac addef dy rin y was.

Marchwiall, derw mwyn llwyn  
A dyn vyn troet o gadwyn  
Nac addef rin y vorwyn.

Marchwiall, derw deilyar  
A dyn vyn troed o garchar  
Nac addef rin y lafar.

<sup>1</sup> Wrexham, probably from *grug*, heather.

<sup>2</sup> The discussion that ensued on this point related to the size and capacity rather than to the nature and construction of coracles.

Marchwiall drysi a mwyar arni

A mwyaleh ar ei nyth

A chelwyddog ni then byth.

*Myv. Arch.*, 102.

Whether, however, this be so or not, we come next to a period and a people of whom we have more authentic knowledge; for Wednesday is to be spent mainly in examining the Roman remains at Deva (Chester), and in following the old Roman road from thence towards Uriconium (Wroxeter), as far as Castra Legionum or Caerlleon, metamorphosed in later times to the "Castle of Lyons"; and here we shall find several interesting questions for discussion. Was the great line to Varæ and Conovium only connected with that from Deva to Uriconium by a direct course from Deva, of which "The Dirty Mile" formed a part? Or was there not also another line from Bovium through Porth Wgan, Street yr Hwch, Erddig, Croes y Street, and Caergwrle, with its still existing wall of Roman masonry, and joining the former, probably, at Mons Altus (Mold) and its ballium (Baily Hill)? In favour of this second line I would add that on its course we have "Minera", which appears to have received its name from the mining operations of the Romans, who got their supply of charcoal from "Coed Poeth", and have left a memorial of their smelting process in the name of Shinders Oerion, near Caergwrle; and still more in that remarkable discovery on Offa's Dyke, near Nant y Ffridd, which is now being exhibited in your Museum.

And here, indeed, another question requires to be settled, namely the actual site of Bovium. Was it, as seems to be most probable, on this side of the Dee, at Bangor, where Leland, that careful observer, mentions the existence, some three hundred years ago, of great "squaryd stonys" that recall the *saxa quadrata* of Roman writers, and just what we should expect to find at their military stations; or must it be relegated to some other spot on the further side of the river? And this is a point which I hope Mr. Lee will continue to

give his attention to, for his researches into the Roman roads in Maelor Saesneg<sup>1</sup> cannot fail to reflect their light on those in Maelor Gymraeg.

But that point which of all others connected with this and the immediately succeeding period has most interest for us in these days, is the great religious establishment which existed at that time at Bangor, and gave to it the cognomen of "Monachorum;" an establishment whose share in the famous controversy with St. Augustine of Canterbury, at the end of the sixth century, forms one of the great landmarks in the history of the native British church, and is of so much importance to a due estimate of our national and historic Christianity. The melancholy episode of its destruction, as detailed by Bæda, forms the turning point to another period in our sketch. The march of Æthelfrid of Northumbria hither from Carlegion; wherever that was, whether "Chester," as is commonly supposed, or "Holt", (Castra Legionum) as is still more probable, or "Caergwrle," as is even yet more likely, and as the old Chronicle seems to imply, which states, that "Llangynfarch in Maelor (Hope) was destroyed by the Saxons in the battle of Bangor Orchard, A.D. 603"; the slaughter of the unhappy monks, perhaps at Pant Yockin, also called Pant yr Ochain (the dingle of groaning); and the overthrow and ruin of the establishment; these were all quickly followed by the deadly feud, which ended in the death of Oswald, the son of Æthelfrid, at Maserfield near Oswestry, and the transfer of all this country to the sway of his conqueror, Penda, King of Mercia. From this time forward it formed a portion of their great Saxon kingdom, the navy of which was stationed at Chester, whilst the civil population fixed their "hams" or "homes" in Wrexham, Bersham, Cobham, Esclusham, Erlisham; and founded their villages at Acton, Bieston, Burton, Eyton, Morton, Sutton, etc.

It could, however, have been no peaceful occupation they enjoyed; for what they gained by the sword they were also forced to retain with it. And the great Dyke

<sup>1</sup> See *Arch. Camb.*, 1874, p. 200.

of Offa, which forms so ready and useful a dish at most of our annual gatherings, meets us here again to testify to that fact with more than its usual emphasis, being accompanied throughout its course by the faithful service of the sister dyke, of which old Churchyard so quaintly writes :

There is a famous thing  
 Callde Offae's Dyke, that reacheth farre in lengthe,  
 All kinde of ware the Danes might thether bringe :  
 It was free ground, and callde the Briton's strength.  
 Wat's Dyke likewise about the same was set,  
 Between which two both Danes and Britons met.

Why, indeed, the poet should have given such special prominence to the Danes in connection with these famous earthworks, I do not presume to say ; but they must at all events have had plenty to do with the native Britons and the Saxon occupants of the country, and many a tough battle must have been fought and won by them before they could make Chester their own. Indeed, their march from East Anglia must have been cut through this district, and their course appears to be still attested by such names as the "Stocks" near Hope, and "Erbistock" near Rhuabon, which would be on the direct line towards "Buttington," where they are known to have met with a disastrous overthrow at the hands of Hesten, one of King Alfred's generals, in 894.

The materials for our sketch for the next century and a half are very scant. The fabrics of the churches retain no remains of their construction at this period, which must have been of the "wattle and dab" order, such as, according to some authorities, gave the name to Marchwiall, and such as may still be seen in the primitive structure at Molverley, near Oswestry. The formation of separate parishes probably dates back to the period immediately succeeding the destruction of the Bangor monastery ; up to which time they had formed outlying districts ministered to by the members of that great central collegium, who gathered their disciples at the spots still indicated by such names as Croes Yn, Eiris, Croes y Street, Croes Newydd, and baptised them

in the wells which thenceforward acquired the distinctive name of Holy.

It may be, indeed, that in the absence of more positive testimony some fresh light may be thrown on the obscurity of the period by a more scientific study of the local nomenclature, which exhibits a curious admixture, derived from more than one nationality, and strangely perverted in transition, as well as by a more careful examination of the writings of some of the earlier bards. Indeed, the elegy on Prince Cynddylan, attributed to Llywarch Hen, seems to apply with special appropriateness to some of the adjoining country. And it may be that not only these, but other compositions, by a careful discrimination of their earlier and later portions, will bring to light sources at present but little understood, and even little thought of.

When we come to the last quarter of the eleventh century, we begin to enter upon a new era, as far as the character and abundance of available materials go. In the first place, the "Domesday" Survey not only tells us what portions of the country were comprehended under the Norman "Cestrescire", and what belonged to the respective Hundreds of Exestan (Estyn or Hope?) and Dudestan (Duddleston): but it also contains interesting information of an ecclesiastical character, and records the varying fortunes of Gruffydd ab Llewelyn. It tells how in the years of that prince's favour with King Edward, the latter bestowed upon him the land which lay on this side the Dee; and how after falling into disfavour for siding with Algar, the banished Earl of Chester,<sup>1</sup> the king deprived him of the said lands and restored them to the see of Lichfield, to which as the metropolis of the ancient Mercian kingdom they had previously belonged.<sup>2</sup> In the following century ecclesiastical records begin to become abundant, and

<sup>1</sup> Wynne's *History of Wales*, 1702, p. 93.

<sup>2</sup> "Rex Edwardus dedit regi Griffino totam terram que jacebat trans aquam que De vocatur. Sed postquam ipse Griffin forisfecit ei, abstulit ab eo hanc terram et reddidit episcopo de Cestre et omnibus suis qui antea ipsam tenebant."



we have important notices of the appropriation of the churches of Wrexham and Rhuabon to Valle Crucis, and of Hanmer to Haghmond Abbey, and of their subsequent fortunes down to the dissolution; but especially in the *Taxatio* of Pope Nicholas, A.D. 1291, we learn what other properties belonged to these respective houses; what the different possessions of the church were valued at, and what they were rated at by way of tenths to the pope; and what their contributions amounted to, when the said tenths were granted for a time to the king for the expenses of the Crusades. There are other memorials, too, of these Holy Wars, that tell of diseases then contracted, and of Christian zeal for their alleviation in the Hospice (Sputty) in your town and the "Lepers' Land," as it was called (*Terra leprosorum*), which appears to have belonged to it, and still goes by the name of "Tir y Cleifon," the Invalids' Land. Here and there, too, still survive the effigies of the heroes of the period, as in the churches of Gresford, Hanmer, Wrexham, and Rhuabon; whilst in our President we have before us in the flesh the lineal representative of one of the earliest of them all, the powerful Lord of Watstay and its broad acres, Madoc ab Gruffydd, the founder of Valle Crucis. Monumental remains also attest the presence of those great Norman barons the Warrens, the Lacey, the Mortimers, and others, who ruled with an iron arm in Bromfield, and Maelor, and Chirkland. There are names again of many early chieftains, crystallised in the local topography, whom it will be of great interest to identify, should the material for such a process ever be discovered, such as those who gave their title to Borras (Hofa and Griffri), to Overton (Owrtyn Madoc), to Crogen (Iddon and Gwladys) to Plas Grono, Cadwgan, Cae Cyriog. Does the knightly effigy in Gresford to "Gronw Fil Iorwerth" represent one of these? or that once existing at Pant yr Ochain to "Griffri ap Cadwgan ap Meilir ap Eyton" commemorate another? Some of these again are connected with the rebuilding of their parish churches as at Gresford; and it is worthy of notice that all the parish churches in the

neighbourhood testify by many signs to an earlier date than that which now bears upon its face the rebuilding and restorations of the Stanley period. It was probably to this latter era of rest and peace, after the long continued Wars of the Roses, that the Priory and Nunnery (Bryn y Ffynnon) in this town are due; but under whose auspices they were respectively founded, and of what order, are questions that still await solution. Then, too, may have been seen, in their most popular and palmy days, the long lines of pilgrims who enriched the shrines of Gresford with their costly offerings; and it may have helped in no small degree the rebuilding of your own church at Wrexham. Then, too, was built that curious old house, the Hand Inn, on the Town Hill; once it would seem, from its quaint carvings and heraldic badges, a place of much importance in the Tudor period. So again, when the grand tower had been added to the church, and it stood forth in its beauty, we can understand the desire of Bishop Parfew to transfer the episcopal seat hither from St. Asaph; although we must regret that higher principles than those of convenience for his English journeys, were not put forward by him in support of his design. And this brings us to the Reformation, with all its great changes, and the modern era which it inaugurated; a field fruitful in the most interesting materials, but much too wide for treatment here. I must, therefore, content myself with pointing out to others some of the sources from which those who have more leisure and better opportunity may quarry out materials for the history of a district unusually rich in objects of archæological interest; and among these sources I may be pardoned here perhaps for referring to that work of my own, to which the report just read has alluded in terms so favourable and complimentary, a work on the "History of the Diocese of St. Asaph," in which I have already endeavoured to elucidate, to some extent, their ecclesiastical bearings.

For the civil and military history, in addition to those sources which Pennant has handled with so much diligence and skill, I would especially draw attention

to a series of records relating to this neighbourhood, which are being printed in the pages of our Journal under the title of "Original Documents," and are replete with information as well of local as of genealogical value ; to Leland, that careful antiquary's account of the district and the many families of importance, in which, as now, it then abounded ; a circumstance which struck the quaint Churchyard, who, after describing the churches of Rhuabon and Wrexham, tells us that

Near Wricksam dwels of gentlemen good store,  
Of calling such as are right well to live ;  
By market towne I have not seene no more  
(In such small roome) that auncient armes doe give.  
They are the joy and gladnesse of the poore,  
That daylye feedes the hungrie at their doore :  
In any soyle where gentlemen are found,  
Some house is kept, and bountie doth abound.

Of these families, and many others, much information may be gathered from the "The Sheriffs of Denbighshire," a series of papers which have recently appeared in our Journal from the pen of a careful genealogist, who has been much aided in his researches by the collections of our President and of Dr. Griffith, the former of whom possesses amongst many others the MSS. of Salesbury of Erbistock, and the latter the well known Cae Cyriog collection, all of which it may be mentioned are, by the courtesy of their owners, exhibited for inspection in our museum. To carry on this brief outline through the abundant materials that from this time onwards are available, and are familiar to so many among you, would be, if not a waste of your time, at least a serious tax upon your patience ; and where there are so many on the spot well able to work it out at leisure and in completeness, I may well leave the matter in their hands.<sup>1</sup>

D. R. THOMAS.

<sup>1</sup> It may be well to mention here that one of our members, Mr. Howel W. Lloyd, proposes to bring out by subscription the works of Gutto'r Glyn, the bard of Valle Crucis c. 1450, a publication that should commend itself to all Welsh scholars, and especially to the inhabitants of Wrexham, once so closely connected with that establishment.

## PRESADDFED URNS.

At the twenty-fourth Annual Meeting, 1870, held at Holyhead on the 23rd of August, on Thursday the 25th the Association met at Treiorwerth, the seat of Archdeacon John Wynne Jones, the President. During the day the excavation of a low tumulus on the high ground above Presaddfed, the seat of the late Captain King, was going on, the result of which was the discovery of the remains of more than one inhumed body, a considerable quantity of pottery of various kinds, amongst which was some of substantial white ware, such as has been found in connection with the cytiau.<sup>1</sup> One portion was of a dark drab colour, with patterns like fern-leaves, and chevrons, surmounted with a narrow band of entwined lines. These are not unusual patterns in early British pottery. An ornamental bead, part of a necklace, in all probability, was picked up with the *débris*; it is of a light and black substance, something like jet (published account, see *Archæologia Cambrensis*, 4th Series, vol. i, p. 365).

Having inherited the Presaddfed property by the will of Capt. King, Archdeacon J. W. Jones presented me with the fragments of the urns found in this tumulus and the small bead, which appears on examination to be of horn or wood, but not of jet. I have, as far as practicable, fitted the fragments of two urns, and made a drawing of them. From the curvature, they must have been about 10 inches diameter. The lower portions of the urns are entirely destroyed; but comparing them with an urn found in a barrow at Carreg y Ddewi, 1850, ornamented in a similar way, and composed of the same sort of clay, the dimensions of which were

<sup>1</sup> See *Arch. Journal*, vol. xxvii, p. 5, Romano-British white ware, called *mortaria*, supposed to be made in Shropshire or imported from Gaul.



URNS FROM TREIÖRWERTH TUMULUS.





8½ inches diameter and 9 inches high, we may suppose these urns to have had nearly the same height. (See Plate 9, *Arch. Journal*, vol. xxvii, p. 155.)

The tumulus is situated on a very elevated plateau above the old mansion of Presaddfed. It appears to have been a camp, and probably Roman. On the east side it is defended by a double ditch and bank; and according to Rowlands, Presaddfed was a Roman station, something similar to Caer Helen on the London road, about three miles to the west. It does not appear that the supposed Roman camps in Anglesey were more than elevated camps surrounded by a fosse, except at Caerleib, which was defended with greater care.

A mile and a half to the east of Presaddfed, on a farm of Mr. Henry Prichard's of Trescawen, called Ty Rhosydd, there was an inscribed stone, now taken to Trescawen. The few words legible are, ET MORIBVS DISCIPLINA ET SAPIENTIA.<sup>1</sup> This puzzled the learned, as being rare in lapidary language; but in 1871 Mr. Albert Way, my brother-in-law, who had been greatly interested in this inscription, found an instance on an altar in the Roman Wall, from Mr. Bruce's great collection of Roman inscriptions in Northumberland. The altar was dedicated to DISCIPLINA AVGVSTO. It is a rare word, but is found on the reverses of coins of Hadrian, who was the greatest of imperial disciplinarians.

Some years ago many urns were found at Presaddfed by Captain King's labourers; but unfortunately Mrs. King had no antiquarian propensities, and she tumbled them all out of the window as rubbish.<sup>2</sup> I greatly regret that a more accurate account was not taken at the time the tumulus was excavated; but as we all know, during a rapid visit such as this was, there was no time for much research, and the Archdeacon's well provided table offered greater attractions for his company.

Mr. Barnwell, to whom I sent the drawings of the

<sup>1</sup> See *Arch. Journal*, vol. xxvii, p. 12.

<sup>2</sup> When this was written, I did not recollect Mr. Barnwell's account published in the *Arch. Camb.*, vol. iv, 1873, p. 195.

two urns, considered that they were deserving of being published in the Cambrian Archæological Journal as specimens of what we may suppose to have been British or Romano-British cinerary urns.

W. O. STANLEY.

Penrhos : Feb. 6, 1875.

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### ROMAN COINS, CARNARVONSHIRE.

THROUGH the kindness of the Hon. F. G. Wynne of Glyn Llivon I have been allowed to inspect a hoard of *denarii* lately discovered at Bryn Gwydion, a farm of Lord Newborough's, situated two furlongs to the south-east of the Carnarvon and Pwllheli road, a little on the Clynnog side of the south-west corner of the Glyn Llivon Park wall. Mr. Wynne informs me that he "saw the place where they (the coins) were found. It was in the farmyard itself. The surface was very hard, and they were actually sticking up out of the ground on their edges." Judging from a pen and ink sketch sent me, they must have been closely packed together side by side. He further adds that "evidently the road had got scraped and worn down by wheels, and thus exposed them; but they had been noticed long before any one took the trouble to pick them up." I see by the Ordnance Map that the farmhouse of Bryn Gwydion is placed upon the top of a bank from whence the ground falls in every direction excepting to the north-east; but no entrenchments or other ancient remains have been observed there. Craig y Ddinas, a strongly fortified post on the river Llyvni, bears south-south-east, distant a little less than a mile, and although originally of British construction, was almost certainly occupied by the Romans. There seems to be a line of bye-roads between the two places, and one of these lanes, passing Bryn Gwydion to the right, trends on in a north-easterly direction, dying out at a short distance from the park wall. It may be, therefore, that the

spot where these coins were picked up was not far from the road between Craig y Ddinas and Dinas Dinoethwy, an outpost of Segontium.

I here diverge for a few moments from my subject to remark that there would also probably be a way from Craig y Ddinas towards Caer Engan, near Llanllyvni, which would fall into the paved road, leading up direct from Segontium, whose traces I have met with at several points, and more especially about half a mile to the south of the village (Llanllyvni), between it and Pont Crychddwr. The continuation of this in a southerly direction would have to be sought for to the eastward of the present post-road, the place of divergence being near a small farm called "Llwydgoed"; from whence it followed the course, and probably formed the foundation, of the old road that still leads through the village of Garn to Dolbenmaen, at which point it would again fall in with the modern road leading to Penmorfa and Tremadoc. According to the late Rev. John Jones, rector of Llanllyvni, who carefully examined this part of the country, there is near Dolbenmaen a district called "Gefeiliau," or "The Smithies," where there are extraordinary evidences of the remains of iron smelting works; such as, judging from the vast accumulation of scorixæ, must have been conducted on a large scale. Considerable veins of copper are known to exist in the same neighbourhood; and it is not likely that this mineral wealth would have been overlooked by the Romans, who in all probability had a prolongation of this line of road to the fords of Traeth Mawr and Traeth Bach. Such a line of communication with Merionethshire and the south, owing to its greater exposure to the sea-breezes from both Carnarvon and Cardigan Bays, would be available for transit at times when the shorter cut from Segontium to Heriri Mons (Tomen y Mur), *viâ* the Bedd Gelert and Glaslyn passes, Ffynnon Helen, and Maentwrog, may have been rendered impassable by the snows of winter.

To return to the coins. As may be seen from the

accompanying list, they are forty-six in number, and embrace a period of one hundred and twenty years; and although it is, of course, impossible to say how long after the date of Antoninus Pius, the last emperor recorded upon them, they may have been designedly deposited or accidentally dropped (for it is evident that they were placed all together, and at the same time), still we can feel certain that it was not *before* A.D. 138, the date of that emperor's succession. One curious fact connected with this find is, that although so many of the coins belong to the same emperor (eighteen in the case of Trajan), there are but two of the whole series, viz., Nos. 5 and 6, of Vespasian, that are of exactly the same type, and even these were not struck from the same die. With the exception of six or seven, from which pieces have been broken off, they are in a good, and in many instances a very choice state of preservation, some being as fresh and sharp as though newly minted; this being all the more remarkable when we consider that no trace of any enveloping vessel, whether of metal or earthenware, was found near them. The name Bryn Gwydion reminds us of an ancient British worthy, said to have lived about A.D. 470-520, and who is commemorated in the Triads as being a disciple of Math ab Mathonwy, one of the "three chief astronomers of the Isle of Britain." He was also a poet, and a fragment of his "Englynion Cad Goddeu," or verses on the battle of trees, has come down to us. According to "Englynion y Beddau," or stanzas of the graves, attributed to Taliesin, his grave was in this immediate locality—

Bed Gwydion ap Donn ym Morva Dinllen<sup>1</sup>  
Dan vain dyveillion.

(The grave of Gwydion ab Don is in Morva Dinlle,  
Beneath mouldering stones.)

Mr. Wynne tells me that there is an old saying that

<sup>1</sup> "Dinllelleu is evidently a misprint or misscript for Dinllen (= Dinlle). The Englyn does not occur in the oldest copy of "Englynion y Beddau", preserved in the *Black Book of Carmarthen*.—Ed. Arch. Camb.

he is supposed to be buried under a large stone, still remaining within Glynllivon Park. I am not sure whether or not this is the fine Maen hir, 10 or 12 feet high, close to the Carnarvon and Pwllheli road, marked on the Ordnance map as "Carreg," and distant three and a half furlongs from Bryn Gwydion. Both places may formerly have been included in Morva Dinlle, which, although now confined to the low land extending from Dinas Dinlle to Voryd, must have run much further inland into the then wild and uncultivated country. One would be disposed to look for a line of road connecting Dinas Dinlle with Craig y Ddinas, and which would necessarily pass near to Bryn Gwydion, but I have never had an opportunity of carefully examining the intervening ground, and although the road from Segontium to Dinas Dinlle is distinctly traceable in part of its course, we are assured by very competent observers "that no traces are known of any other road leading away from it to the SE," whence they infer that "this strong post (Dinas Dinlle) was very probably used as a defence for the entrance of the Menai...that it was strictly a maritime post, and not one of internal defence." See *Arch. Camb.*, No. IV, Oct. 1846, p. 420 : also Pennant's *Tour in Wales*, vol. ii, p. 401.

*List of Denarii found at Bryn Gwydion, in the Parish of Llandwrog, in the County of Carnarvon.*

Claudius, 1 ; Vespasian, 7 ; Domitian, 5 ; Nerva, 1 : Trajan, 18 ; Hadrian, 9 ; Antoninus Pius, 4 ; Uncertain, 1.—Total, 46. The heads are all to the right.

*Claudius, A.D. 41-54.*

1. *Obv.*, TI. CLAYDIVS. GERMANICVS. IMP. *Rev.*, the only letters left are XXVIR, which may stand for *quindecimvir* ; a tripod table, above it a dolphin, below, a bird.

*Vespasian, A.D. 69-79.*

1. *Obv.*, IMP. CAESAR. VESPASIANVS. AVG. *Rev.*, PON. MAX. TRP. COS VI ; female figure seated.

2. *Obv.*, IMP. CAESAR. VESPASIANVS. AVG. *Rev.*, PON. MAX. TRP. COS VI ; Victory standing on the prow of a vessel.

3. *Obv.*, .....IANVS. AVG. PM..... *Rev.*, .....TRP. COS VII ; female figure standing ; half the coin gone.

4. *Obv.*, IMP. CAESAR. VESPASIANVS. AVG. *Rev.* nearly illegible, but probably MAES. VLTOR; Mars standing.

5. *Obv.*, IMP. CAES. VESP. AVG. CE.. *Rev.*, PONTIF. MAXIM.; Emperor seated to the right.

6. *Obv.*, IMP. CAES. VESP. AVG. CENS. *Rev.*, PONTIF. MAXIM.; Emperor seated to the right. Same type as the last, but not struck from the same die.

7. *Obv.*, IMP. CAESAR. VESPA..... *Rev.*, .....TRP. COS..; Emperor seated to the right. A piece of this coin broken off.

*Domitian, A.D. 81-96.*

1. *Obv.*, CAESAR. DIVI. F. DOMITIANVS... *Rev.* illegible.

2. *Obv.*, CAESAR. AVG. F. DOMITIANVS. *Rev.*, CERES. AVGVST.; Ceres standing.

3. *Obv.*, CAESAR. AVG. F. DOMITIANVS. *Rev.*, the Emperor on horse-back; in the exergue, COS V.

4. *Obv.*, IMP. CAES. DOMIT. AVG. GERM. PM. TRP. X. *Rev.*, IMP. XII. COS XV. CENS. P. PP.; Minerva marching, to the right, holding a thunderbolt.

5. *Obv.*, IMP. CAES. DOMIT. AVG. G... *Rev.*, IMP. XI. COS XI. Same as the last. Piece broken off.

*Nerva, A.D. 96-98.*

1. *Obv.*, IMP. NERVA. CAES. AVG. PM. TRP II. COS III. PP. *Rev.*, SALVS. PVBLICA; female figure seated.

*Trajan, A.D. 98-117.*

1. *Obv.*, IMP. TRAIANO. AVG. GER. DAC. PM. TRP. *Rev.*, SPQR. OPTIMO. PRINC.; figure of Equity standing.

2. *Obv.*, IMP. TRAIAN. OPTIM. AVG. GERM. DAC. *Rev.*, .....I. PM. TRP. COS VI. PP. SPQR.; helmeted figure standing with one foot on a globe.

3. *Obv.*, IMP. CAES. NERVA. TRAIAN. AVG. GERM. *Rev.*, ...M. TRP. COS II. PP.; Ceres standing.

4. *Obv.*, IMP. CAES. NERVA. TRAIAN. AVG. GERM. *Rev.*, PONT. MAX. TR. POT. COS II; female figure seated, holding wreath and cornucopia.

5. *Obv.*, IMP. CAES. NERVA. TRAIAN. AVG. GERM. *Rev.*, PM. TRP. COS III. PP.; helmeted male figure marching to the right.

6. *Obv.*, IMP. TRAIANO..... *Rev.*, COS. V. PP. SPQR. OPT.....; female figure standing, to the left, with rudder and cornucopia.

7. *Obv.*, .....TRAIAN ..... Nearly illegible. *Rev.*, SPQR. OPTIMO PRINCIPI; female figure, to the left, with rudder and cornucopia. Piece broken off.

8. *Obv.*, IMP. CAES. NER. TRAIANO. OPTIMO. AVG. GER. DAC. *Rev.*, PM. TRP. COS VI. PP. SPQR.; naked, helmeted figure with *hasta* in right hand, and standard over left shoulder, marching to the right.

9. *Obv.*, .....N. OPTIM. AVG. GER. DAC. PATTHICO. *Rev.*, .....OS. VI. PP. SPQR.; naked figure standing. Piece broken off.



10. *Obv.*, IMP. TRAIANO . AVG . GER . DAC . PM . TRP. *Rev.*, COS V . PP . SPQR . OPTIMO . PRINC. ; female figure sacrificing ; in the exergue, PIET.
11. *Obv.*, IMP. TRAIANO . AVG . GERM . DAC..... *Rev.*, COS V . PP . SPQR . OPTIMO . PRINC. ; Equity standing.
12. *Obv.*, IMP . TRAIAN . AVG . GER . DAC . PM . TRP . COS V . PP. *Rev.*, SPQR . OPTIMO . PRINCIPI ; a captive seated before a trophy.
13. *Obv.*, IMP. CAES . NER . TRAIAN . OPTIM . AVG . GERM . DAC. *Rev.*, PARTHICO . PM : TRP . COSVI . PP . SPQR ; Ceres standing.
14. *Obv.*, IMP. CAES . NER . TRAIANO . OPTIMO . AVG . GER . DAC. *Rev.*, PM . TRP . COSVI . PP . SPQR ; Ceres standing.
15. *Obv.*, IMP. TRAAIANO . AVG . GER . DAC . PM . TRP . COSVI . PP. *Rev.*, SPQR . OPTIMO . PRINCIPI ; the province of Arabia personified ; in the exergue ARAB . AD.
16. *Obv.*, IMP. TRAIANO AVG...*Rev.*, SPQR . OPTIMO . PRINCIPI ; figure standing to the right.
17. *Obv.*, IMP . NER . TRAI...*Rev.*, illegible ; piece broken off.
18. *Obv.*, illegible ; head of Trajan to the right. *Rev.*, SPQR . OPT... Equity standing ; half broken off.

*Hadrian, A.D. 117-138.*

1. *Obv.*, IMP. CAESAR . TRAIAN . HADRIANVS AVG. *Rev.*, PM . TRP . COSII, Jupiter Victor seated ; in the exergue CONCORD.
2. *Obv.*, IMP. CAESAR . TRAIAN . HADRIA..... *Rev.*, PM . TRP . COS III ; Hygeia seated feeding a serpent ; in the exergue SALVS . AVG.
3. *Obv.*, HADRIANVS . AVGVSTVS. *Rev.*, COS III ; figure seated holding the apex.
4. *Obv.*, HADRIANVS.....AVG . COS III . PP. *Rev.*, SALVS . AVG ; the emperor sacrificing at an altar from which rises a serpent.
5. *Obv.*, HADRIANVS . AVG . COS III . PP. *Rev.*, AEGYPTOS ; Egypt personified holding the sistrum ; before the Ibis.
6. *Obv.*, IMP. CAESAR . TRAIAN . HADRIANVS . AVG. *Rev.*, PM . TRP . COS III ; figure standing.
7. *Obv.*, HADRIANVS . AVGVSTVS. *Rev.*, SALVS . AVG ; figure sacrificing at an altar from which rises a serpent.
8. *Obv.*, HADRIANVS..... *Rev.*, MONETA . AVG ; Moneta standing ; piece broken off.
9. *Obv.*,.....RIANVS ; portrait most like that of Hadrian. *Rev.*, ANNONA . AVG ; the modius containing ears of corn. I can only find this reverse on a coin of Aelius Caesar, the adopted son of Hadrian.

*Antoninus Pius, A.D. 138-161.*

1. *Obv.*, ANTONINVS . AVG . PIVS . PP..... *Rev.*, MONETA . AVG ; Moneta standing.
2. *Obv.*, IMP . T . AEL . CAES . ANTONINVS. *Rev.*, TRIB . POT . COS ; Abundantia standing.
3. *Obv.*, IMP . T . AEL . CAES . HADRI . ANTONINVS. *Rev.*, AVG . PIUS . PM . TRP . COS' DES II ; Equity standing.
4. *Obv.*, ANTONINVS' AVG . PIVS . PP. *Rev.*, COS III ; female figure standing.

*Uncertain.*

1. *Obv.*, quite obliterated. *Rev.*, two lyres; the three remaining letters of the legend are puzzling. If Roman they may be ARM(ENIA.) which occurs on the reverse of a coin of Hadrian. Or it may be a Greek imperial coin, in which case the letters may be ΔΗΜ(ΟΣΙΟΝ), the public treasury.

W. WYNN WILLIAMS.

Bodewryd: Dec. 1874.

# WELSH WORDS BORROWED FROM THE CLASSICAL LANGUAGES.

## II.

As it seems fit to refer words borrowed from English to that source, even where English itself is indebted to other languages, this second list is a very limited one, consisting mainly of terms used in the authorised version of the Bible, together with miscellaneous forms drawn from Latin by scholars rather than appropriated by the illiterate. They are distinguished from those in the former list by their having been but partially subjected to the laws of Welsh phonology, and some of them give evidence to a late pronunciation of Latin.

ABSENTIA, 'absence': W. *absen*, 'absence', also 'a speaking ill or well of the absent', generally the former; *absèn-u*, 'to speak ill of the absent'.

ADVENA, 'a new comer, a stranger': W. *adfain* and *adfan* (Davies).

ARCHI-, as in the M. Lat., forms *archiflamen*, *archicantor*, etc., from the Greek ἀρχ-; as in ἀρχιερεύς, the *iepeús* who made a beginning (ἀρχή), or took precedence of others of his class: W. *arch-* in *arch-escob* (=archbishop), and numerous other formations of a similar description.

ἈΣΒΕΣΤΙΝΟΣ, 'the cloth made of the fireproof mineral called ὁ ἄσβεστος (Pliny, xix, 4): W. *ystinos*.

AVIS, 'a bird or fowl': W. *afais* (Richards).

BRITANNIA, 'Great Britain': W. *Brytanj-aid*, as in the phrase, 'Yr Hen Frytanjaid', the ancient Britons. The word is also written sometimes *Brutanjaid*, by way of allusion to *Brutus* of Troy.

CAMISIA, 'a linen nightgown'; in M. Lat. also 'a tunic': W. *camse*, which in the *Mab.* ii, p. 218, seems to mean 'a lady's tunic or gown'.

CANCER, 'a crab': W. *crange*, pl. *crangcod*.

CAPITULUM, 'a chapter or consistory', which was so called, says Papias, 'quod capitula ibi legantur': W. *cabidwl*. It is possible that *cabidwl* comes to us from the Old English *capitol*, 'a chapter or chapter-house'.

COLLEGIUM, 'a college or society': W. *coleg*, 'a college or academy'.

CONCILIIUM, 'a council': W. *cwnsli*, 'a council'.

CORPUS, 'a body'. W. *corpus*, 'a corpse'.

CUCULLUS, 'a cap, a hood': W. *cwecwll* and *cocwll*, 'a cowl'.

DIALECTICA, 'dialectics, logic': W. *dilechtid*, 'the art of logic' (Richards).

ΔΙΑΚΟΝΟΣ, 'a minister or deacon': W. *diacon* or *deracon*.

ἜΘΝΙΚΟΣ, 'heathen': W. *ethnig*.

ΕΠΙΣΤΟΛΗ, 'a letter or epistle': W. *epistol*, mas.

ΕΥΝΟΤΧΟΣ, 'an eunuch': W. *eunych* and *efnuch*.

ΕΥΑΓΓΕΛΙΟΝ, 'the gospel': W. *efengyl*, also *efangel*, fem.

HERCULES: W. *Ercwlff*, or, as it used to be written, *Ercwlf* or *Erculf*, in which the *f* seems to owe its origin to a mere misreading of a long *s*.

HYSSOPUM, 'hyssop': W. *isop*.

LAPIDO, 'I stone': W. *llabydd-jo*, 'to stone'. Should it be found that the word once used to be written *llebyddio*, we could not refuse it a place in the former list.

LINDEX, M. Lat. = 'tarmes': W. *lindys* (latterly naturalised into *llindys* and *llindysyn*), 'involulus vermes' (Davies). In the form *lindyst* the word is used as a term of abuse in Carnarvonshire. Richards gives also *elindys*, 'a vine-fretter'. This renders the etymology above suggested very doubtful.

LOCUSTA, 'a locust': W. *locust*.

LUCERNA, 'a lamp': W. *llusern*. Here the treatment of Latin *u* as *û* is as striking as the pronunciation of *c* as *s*.

ΜΑΝΔΡΑΓΟΡΑΣ, 'a mandrake': W. *mandragorau*, 'mandrakes, in the Bible.

MANUBRIUM, 'a hilt or haft': W. *menybr*, and (in the *Mab-inogi* of Peredur ab Efracw, p. 280) *mynybr*.

MARMOR, 'marble': W. *marmor*.

MOLESTO, 'I annoy': W. *molest-u*.

MURMUR, 'a murmuring': W. *murmur*.

NECTAR (*véctap*): W. *neithtar*, possibly a modification of '\*neichtar': see 'dialectica'.

NEGOTIUM, 'a business or employment': W. *neges*, 'a business, an errand'. It is now feminine; formerly it used to be masculine,—for instance in the story of Amlyn and Amic. It might be urged that the treatment of *negotium* as *negosium* is no proof of the word being a late borrowing. The retention of the *g*, however, is enough to settle this point.

OBITUS, 'death': W. *obediw*, *ebediw*, and *abediw*, for all three forms occur in the Welsh Laws, where they mean the fee which had to be paid the feudal lord out of the goods of a vassal when he died.

PALMENTUM, a vulgar Latin form (pointed out to me by Dr. Schuchardt)= 'pavimentum': W. *palmant*.

PAPA, 'a father': W. *pab*, 'a pope'.

PERSONA, 'a person', and in M. Lat. it sometimes meant 'a clergyman', 'quod, ut quidam putant, magnam propter officium personam sustineat': W. *person*, 'a person, a parson', fem. formerly, as, for example, in *teir person*, 'three persons', in the story of Amlyn and Amic. Now it is always masculine, whether meaning a person or a clergyman.

PLAGA, 'a blow or disaster': W. *pla*, pl. *pläau*.

SANCTUS (-a, -um), 'holy': W. *sanct*.

ΣΠΟΓΓΙΑ, 'a sponge': W. *yspöng*.

TERTIANA (febris), 'the tertian fever': W. *dyrton*, as in *y ädyrton*, 'the tertian ague': *teirthon* also occurs.

TETPA'PXHΣ, 'a tetrarch': W. *tetrarch*.

THEODOSIUS: W. *Tewdws*.

TURTUR, 'a turtledove': W. *turtur*; also very commonly *durtur*, with which compare *dyrton* under 'tertiana'.

VERBUM, 'a verb': W. *berf*, fem.

VOCALIS (littera), 'a vowel': W. *bogail* or *bogel*.

VULTUR, 'a vulture': W. *bwlthur*.

JOHN RHYS.

P.S.—I should be very thankful to the readers of this Journal for kindly suggesting to me omissions in my lists, also instances of words which ought to be omitted.—J. R.

## SOME ACCOUNT OF THE FRIARY OF LLANVAES, NEAR BEAUMARIS,

AND OF THE TOMB OF THE PRINCESS JOAN, DAUGHTER OF KING  
JOHN, AND WIFE OF LLEWELYN, PRINCE OF NORTH WALES.

EARLY in the thirteenth century, about A.D. 1224, that religious order of friars founded by St. Francis of Assisi, one of the most remarkable men of his age, was introduced into this country. On the suppression of the religious houses by Henry VIII, there were about fifty of this order scattered over the kingdom. The inmates of these houses were few in number, bound by vows of poverty, and their conventual buildings were poor in comparison with the more ancient religious establishments of the Benedictines and Cistercians. Their churches were, however, large, and favourite burial places of the noble and rich. In the church of the Grey or Franciscan Friars, Newgate Street, London, destroyed in the great fire of 1666, were buried four queens and a large number of the nobility and knights. To such as were buried in a grey friar's cowl, certain privileges were supposed to be granted, according to Wadding, in his *Annales Minorum*, remission of one-fourth part of their sins. Late in life, many knights and rich laymen took upon them the habit of this order, and were received as professed brethren. In Conington Church, Huntingdonshire, is the unique sepulchral effigy of a knight of the fourteenth century, clad in a hooded hawberk of mail, over which is worn the cowl or habit of a Franciscan, with a knotted cord as a girdle. This custom was satirised both before and after the Reformation, by the author of *Piers Ploughman's Crede and Vision*; by Wycliffe; by the author of the *Beehive of the Romish Church*; by Fuller, the church historian; by Milton:

And they who, to be sure of Paradise,  
Dying put on the weeds of Dominic,  
Or in Franciscan think to pass disguised.

In one of the satirical carvings on the *subsellia* of the stalls in St. Mary's Church, Beverley, Yorkshire, are represented two friars, a Franciscan and a Dominican, each in the habit of his order, with a fox between them. These habits differed, one being a cowl or coarse woollen gown, girt about the loins with a knotted cord; the other a cowl of a different fashion, with the scapular hanging down in front.

The houses of the Franciscan order were generally situate in the outskirts of towns. There were, however, exceptions, as in the case of Llanvaes Friary, about a mile from Beaumaris, and Beeding Priory, Sussex, formerly a friary.

What the Grey Friars' Church was, as respecting London, the friary church at Llanvaes was with respect to Anglesey and North Wales. The friary at Llanvaes was founded by Llewelyn ab Iorwerth, Prince of North Wales, sometime between the years 1230 and 1240. It was the burial place of his wife, the Princess Joan, natural daughter of King John. She died about the year 1237. Llewelyn died A.D. 1240.

We have no charter or precise record of the foundation of this friary. There is, however, a charter granted by King Henry V, A.D. 1414, in which certain particulars respecting it are noted. This charter is published in Rymer's *Fœdera*, the friary being therein called "Llamaysi". The charter is as follows:—

Rex omnibus ad quos, &c., salutem. Monstraverunt nobis, dilecti nobis in Christo, fratres ordinis Fratrum Minorum, qualiter domus Fratrum Minorum de Llamaysi infra insulam nostram d' Anglesey in North Wallia (in qua quidem domo divinum servitium ab antiquo honeste factum fuit et usitatum) per rebellionem Wallensium, et occasione guerrarum, ibidem jam tarde factarum et continuatarum, totaliter desolata, et obsequium divinum in eadem diminutum et substractum existunt; nos, considerantes quod domus predicta de fundatione progenitorum nostrorum quondam regum Angliæ et nostro patronatu existit, et



similiter quod in eadem domo corpus tam filiae regis Johannis progenitoris nostri, quam filii regis Daciae, necnon corpora domini de Clyffort, et aliorum dominorum, militum et armigerorum, qui in guerris Walliae, temporibus illustrium progenitorum nostrorum occisi fuerant, sepulta existunt, ac volentes proinde servitium divinum in prefata domo manuteneri, et ibidem de caetero continuari. Concessimus pro nobis et haeredibus nostris quantum in nobis est, quod in eadem domo sint imperpetuum octo fratres ibidem divina servitia celebraturi, et Deum, pro salubri statu nostro, ac carissimorum fratrum nostrorum, et aliorum de sanguine et progenie nostris, et pro animabus nostris cum ab hac luce migraverimus, et similiter pro animabus patris et matris nostrorum et progenitorum nostrorum et eorum qui in domo praedicta, ut praedictum est, sunt sepulti, et omnium fidelium defunctorum, exoraturi imperpetuum. Quorum quidem octo fratrum volumus quod duo sint de natione Wallensi, ratione victus sui et aliorum, ad sustentationem sui necessariorum adquirendorum. In cujus, &c. Teste rege apud Westmonasterium tertio die Julii.

This charter I venture thus to translate :—

The King to all to whom these presents may come, greeting. It has come to our knowledge, beloved to us in Christ, brethren of the order of Friars Minors, how that the house of Friars Minors of Llamaysi, within our island of Anglesey, in North Wales (in which, indeed, divine service from old time was decently kept up and performed), by the Welsh rebellion and by the occurrence of wars, is now hardly kept up and continued, the house having become altogether desolated, and divine obsequies having become lessened and withdrawn : We, considering that the aforesaid house was of the foundation of our ancestors, formerly kings of England, and exists by our patronage ; and also that in the same house the body of the daughter of King John, our ancestor, as also that of the son of the King of Denmark, and also the bodies of the Lord Clifford and of other lords, knights, and esquires, who in the Welsh wars in the times of our illustrious ancestors, were slain, and there remain buried ; and we willing, therefore, that divine service in the aforesaid house should be maintained, and there henceforth continued, we grant for us and our heirs, as far as in us lies, that in the same house there be for ever eight brethren, there to celebrate divine service, and for ever pray to God for our good estate and that of our most dear brethren and others of our blood and descent, and for our souls when we shall have departed this life, and likewise for the souls of our father and mother, and of our ancestors, and

of those who in the aforesaid house, as is before stated, are buried, and of all the faithful deceased; of which eight brethren, indeed, we will that two be of the Welsh nation, with regard to the food of themselves and others, for their obtaining of things needful for their sustenance. In testimony whereof, etc., witness the King at Westminster, the third day of July, etc.

The "imperpetuum" of the Charter of Henry V lasted for some hundred and twenty years, when, in the reign of Henry VIII, the suppression, amongst others, of this Friary, and the confiscation of the goods belonging to it, took place.<sup>1</sup> \* \* \*

In the inventory, no allusion is made to the chapter house which would have been on the east side of the court, or to the stalls of the quire, or to the painted glass in the windows of the church, or to the various monuments in the church. The stalls of the quire and fragments of the painted glass appear to have been removed to Beaumaris church. Some of the monuments were at the same time removed to the churches of Beaumaris, Penmynydd, and Llandegai. Others were destroyed.

In the east window of the chancel of Beaumaris church are some fragments of painted glass of the early part of the sixteenth century, which were, I think, probably brought from the friary church at Llanvaes. In the first principal light is represented the tonsured head of a friar with a circlet of hair coloured yellow, his face in chiaro-oscuro with the shadows stippled. In the second light is the head seemingly of an angel with curly yellow hair and fragments of drapery stippled into chiaro-oscuro. The fourth light contains the head and upper portion of the figure of a female saint, with a nimbus round the head, the face is simply stippled in chiaro-oscuro, the head dress consists of a veil of a deep azure colour with a yellow border, the body is also enveloped in a mantle of a deep azure colour. The sleeves of the

<sup>1</sup> The inventory here given by Mr. Bloxam having already been printed among the "Original Documents" (p. xliii), is for that reason omitted.—Ed. *Arch. Camb.*

gown are cuffed at the wrists. The fifth light exhibits the head of a bishop with the mitra pretiosa or costly mitre, of a yellow colour, and infulæ depending from it. The face is well drawn, of white glass, stipple shaded in chiaro-oscuro. The face is shaven clean, and about the neck are the folds of the amice. This head is divided vertically by an upright iron bar. These are all designed and drawn by the same hand, that of an artist of no mean merit, probably foreign, the features are very expressive. In a north clerestory window of the chancel is depicted in painted glass a mitre and the crook, highly floriated, of a pastoral staff, both of a yellow colour.

There can be no reasonable doubt that the stalls in the chancel of Beaumaris church were removed thither after the suppression, from the Friary church at Llanvaes. They are of the fifteenth century, and have panel work in front of the desks of that period. The carved subsellia or movable miserere seats, twelve in number, are now affixed at the back of and over the stalls. The centre of each of these is occupied with the carved conventional semi-figure of an angel holding a shield. On each side of these figures are the following carved devices, commencing with the stall nearest the chancel door on the south side, and thence carried round.

1. Head of a king. Head of a queen.
2. Head of a man with long flowing hair, long moustache and forked beard. Head of a man with moustache and beard, and a caputium or hood on his head.
3. Bald head of a man with moustache and beard. Head of a man with large locks of hair, moustache and beard.
4. The head of a female with the chin bare, but a veil worn on the head. The head of a female with a close fitting cap and a veil over the head, and a gorget covering the chin, neck, and breast.
5. The busto of a female with the gown buttoned in front of the breast, with a singular head dress, consisting of the resemblance of a tankard or drinking can on either side of the face, possibly in allusion to some ale-

wife. Busto of a female with her neck bare, and a veil on her head surmounted by a wheat sheaf, possibly a gleaner.

6. Veiled head of a female surmounted by a washing tub. Head of a man with moustache and beard, and close fitting cap, over which is represented a barrel or tun.

7. The head of a man with the face disposed profile wise, wearing a cap and tippet. The head of a female with a circlet and long hair, and bare neck with a chain round it, affixed to which is a circular pendant.

8. The head of a man with moustache and beard, on the head is worn a caputium or hood, on which is a cap with a tippet attached. The head of a man with long curly hair wearing a cap and tippet, with moustache and beard.

9. Tonsured head of a man with moustache and beard. Tonsured head of a man with face clean shaven, and the hood of a cowl about his neck. These probably represented religious votaries of different orders.

10. The head of a female of rank attired in a cap, veil, and wimple or gorget, with a crown on the head. The head of a man with his face shaven bare, with an inverted sugar loaf shaped cap on his head, with a jewelled ornament in front of the cap, and a femail or brooch in front of the breast.

11. The head of a bishop with the mitre on his head, and infulæ attached, the face clean shaven. The tonsured head of a friar.

12. The head of a man with curly hair and face clean shaven. The head of a female with her hair trussed on each side and a turbaned head-dress, her gown is open in front, with a falling collar.

Of the monuments formerly existing in the Friary church, the most interesting, though not the richest, was that in which the remains of the Princess Joan, in memory of whom this friary was founded, were once deposited. This sarcophagus for many years after the suppression was used as a watering trough. It is now carefully preserved in a small building erected for the purpose in the grounds of Sir Richard Williams Bulkeley, at Baron Hill. The sarcophagus or stone coffin measures

in length externally 6 ft. 5½ in., and in width 2 ft. 1 in. The sides are said to be four inches in thickness. It is not shaped like the mediæval stone coffins, wider at the head than at the foot, but is in the form of a parallelogram, which induces me to think it may have been originally a Roman sarcophagus brought from Segontium or some other Roman station, and in the thirteenth century used for a secondary interment, that of the Princess Joan. On the upper portion of the lid or cover is sculptured in relief the head, bust, and the hands of the Princess. She is represented as attired in a close fitting cap, with a bandeau or wimple under the chin. Over the cap is worn what appears to be a regal circlet, whilst on either side of the head a veil depends. The neck is bare, whilst the front of the gown or robe on the breast is fastened by a circular fibula, like the fibula in front of the breast of the effigy at Fontevraud of Eleanor, Queen of Henry I, and that in the same position at the same place of Berengaria, Queen of Richard I. The hands are extended in front of the breast, with the thumbs joined together, and the sleeves of the inner vest are close fitting at the wrists. The head reposes on a square cushion. The lower part of the slab, to the extent of two-thirds of the entire slab, is sculptured with a stem proceeding from a winged dragon-like figure, from which early English foliage of stiff conventional patterns issues.

This is an interesting sculptured slab of the early part of the thirteenth century, *circa* A.D. 1240. It has been well engraved in the second volume of the *Archæologia Cambrensis*.

Of other monuments supposed to have been removed after the suppression from the friary church at Llanvaes, that in Penmynydd church of the fourteenth century, that in Beaumaris church of the fifteenth century, and that in Llandegai church of the fifteenth century, have been severally described by me on former occasions.

In the friary grounds is still existing a broken sepulchral slab, in shape that of a parallelogram, four inches and a half in thickness, and three feet three inches in

width. On this is chiselled out the matrix of an incised brass, which has been torn from it, representing the effigy of an archdeacon in his canonical habit, viz., the cassock, over which was worn the surplice with sleeves, and the almucium, aumasse or furred tippet worn about the neck, with pendent laminæ hanging down in front. Round the verge are portions of the inscription as follows:—

...NIVS : ARCHIDIACONVS :

ANGLESEY : CVIVS ...

This monumental slab is of the fifteenth century. I have been able to ascertain the names of only four archdeacons of Anglesey of that century. These are of Thomas Howel, who died in 1427; of Andrew Huller, archdeacon from 1427 to 1438; of William Sander, archdeacon in 1450; and of Hugh Morgan, archdeacon in 1451. Of these four, the last is the only one of whom this monument may have been commemorative. This is evinced by the termination of the name *nivs* in Latin.

Of the buildings of this ancient Franciscan establishment, including the friary church, not one stone, I believe, remains upon another, above the green sward. A few years ago a fragment, whether of the church or of some other of the conventual buildings, was standing. This, from its architectural features, was clearly of the original foundation in the thirteenth century. It no longer exists. In passing by the site of this ancient friary, on a flat coast close to the sea, and very different to the picturesque position of Penmon Priory, the appeal *Siste Viator* may well be put. Then in the mind arises the recollection that beneath the green sward lie the remains of royalty, and many of the worthies of Anglesey and North Wales. "Chiefs graced with scars and prodigal of blood," with no mark to distinguish between them. Their very names, with few exceptions, are unknown, their memorials swept away or scattered abroad, one solitary fragment only remaining to enable one to respond *etiamque sepulchra contemplor*.

MATTHEW HOLBECHE BLOXAM.

Min y Don, Beaumaris: 29th Aug., 1871.



## THE LEGEND OF ST. CURIG.

AT a period of great antiquity, not later than, and possibly anterior to, the seventh century, a person of foreign appearance, and habited in the garb of a pilgrim, disembarked from a ship that had brought him to a spot near to that on which stands the modern town of Aberystwyth. He tarried not at the point of landing, in the vale of the Ystwyth river,—then, doubtless, a tangled wild of marsh and thicket to the water's edge,—but straightway bent his steps up the steep and pathless ascent towards the heights of Plinlimmon. Reaching at length the summit, and weary with his walk, he sat on a rock, and scanning the surrounding prospect, he espied on the bank of the Wye a spot which he deemed eligible for his future resting-place. There, the work doubtless of his own hands, uprose first a humble hermitage and chapel, and afterwards a church, which, though not of spacious dimensions, became celebrated for the beauty of its architecture and the elegant carving and design of its massive oaken roof. The rock whereon the pilgrim sat bears to this day the name of "Eisteddfa Gurig", or Curig's Seat. The church on Plinlimmon, adjacent to the highest point of the macadamised mail-road from Aberystwyth to Hereford, still bears testimony to its founder by its name of "Llan-gurig," the Church of St. Curig. Moreover, a crozier or pastoral staff, stated by Giraldus to have belonged to him, and to have been endowed with a supernatural healing power, was for centuries preserved with a loving veneration for his memory in the church of St. Harmon's on the Radnorshire border: a proof that he became a bishop (perhaps of Llanbadarn Fawr, hard by the scene of his landing), or else the abbot of a religious community, which in that case must have been founded by himself.

Such is the legend of Curig Lwyd, which has led to

the hypothesis adopted by Professor Rees, that he was not only the original founder of the church of Llangurig, but also its patron saint,—an hypothesis to which a certain additional colour would be given by the traditional appellation of “Curig Lwyd”, or “the Blessed”, by which he was popularly known. A wider investigation, however, of the subject will lead unavoidably to the inference that the Professor, critically accurate and cautious as he usually is in his surmises, was somewhat premature in thus determining the question; and this is the more surprising inasmuch as he has himself furnished us with a list of churches in Wales, the dedicatory titles of which alone might have led him to doubt the soundness of such a conclusion. In his *Essay on the Welsh Saints*<sup>1</sup> he tells us that the churches of *Llanilid a Churig*, Glamorganshire, and *Capel Curig*, Caernarvonshire, are dedicated to Juliet and Curig together; and that Juliet is also the saint of *Llanilid Chapel*, under *Defynog*, Brecknockshire. There are also two other churches, those, namely, of *Porth Curig*, Glamorganshire, and *Eglwys Fair a Churig*, Carmarthenshire, of which the Professor states that it is uncertain to whom they are dedicated. The festival of Juliet and Cyrique, he adds, is June 16th. If these churches were dedicated to the martyr St. Cyricus or Quiricus, whether jointly or otherwise with his mother Juliet, the probability would lie, *prima facie*, in favour of the hypothesis that Llangurig was so too. Nor is there anything, in fact, to oppose to it, save the existence of the legend, and the analogy of other churches in Wales believed to have derived their names from those who respectively founded them, and who, from that act alone, were afterwards, in the popular estimation, honoured with the title of Saints. In such a case, moreover, it would appear not a little remarkable that one bearing the name of the infant martyr should have landed on our island, and have devoted the remainder of his life in it to the special service of religion in so wild and remote

<sup>1</sup> Page 307, and note, p. 82.

a region therein, unless, indeed, a positive connection existed between the peculiar devotion introduced by him and the saint whose name he bore, and under whose patronage he may have held himself to be in virtue of that name: an early instance, perhaps, of a practice which gradually became general in the Church. That this was really the case will appear highly probable from a comparison of the history of the saint and of his martyrdom with such notices as have come down to us of the *cultus* actually rendered to him in Wales during subsequent centuries; and if we add to this the narrative of the migration, so to speak, of that *cultus* from the eastern to the western churches, the probability will be changed into certainty.

It is stated by Ruinart<sup>1</sup> and by the Bollandists that various "acts" of these saints had been published in ancient times, one of which, included in the list of apocryphal works of Pope Gelasius, is printed by the New Bollandists<sup>2</sup> in Greek and Latin. Another account, believed by them to be genuine, is also to be found there, together with a statement as to its origin, from which it appears that Pope Zosimus (A.D. 417), who had seen an edition of their acts which appeared to him to be spurious, wrote to a bishop of Iconium named Theodorus, requesting to be furnished with such genuine particulars of the martyrdom of SS. Cyricus and Julitta as could then be obtained on the spot where it took place, during the tenth persecution of the Christians under Diocletian, somewhat more than a century before. In the course of his inquiries, Theodorus was referred to an old man who claimed kinship with these saints, and wrote a letter to the Pope addressed "Domino Fratri et Coepiscopo Zosimo", containing a narrative written in a very sober and matter-of-fact style, and free from the numerous extravagances which disfigure the spurious acts. The narrative of the martyrs' sufferings given by the Rev. Alban Butler (*Lives of the Saints*, June 16th) is abridged from the bishop's letter, which is printed in

<sup>1</sup> Ed. Ratisbon, 1869.

<sup>2</sup> Ed. Paris, 1867.

full by Ruinart and the Bollandists, and is in substance as follows:—"In the year A.D. 305, Julitta, a lady of rank and property, left her native city of Iconium in Asia Minor, with her son Cyricus and two maids, to escape the persecution then raging in that city under Diocletian the Roman emperor. She went first to Seleucia, but on finding that Alexander, the governor of that city, was a persecutor, she felt it unsafe to remain there, and proceeded to Tarsus. Here, however, Alexander happened to be at the very time of her arrival; she had no sooner reached the place, therefore, than she was apprehended and brought before him, together with her infant. Her maids forsook her and fled, while she, to all the governor's queries, made no answer than this:—"I am a Christian." The governor ordered her to be cruelly scourged with thongs, but, struck with the noble appearance of her child, he resolved to save him, and took him on his knee, endeavouring to soothe him with kisses. The child, however, stretching out his arms towards his mother, cried out after her in the same words, 'I am a Christian,' and, in struggling to be free that he might run to her, scratched the governor's face. The latter, enraged, threw him to the ground from the tribunal, and dashed out his brains against the edge of the steps, so that the whole place was bespattered with his blood. His mother, far from lamenting his death, made thanksgiving to God, as for a happy martyrdom. Then they proceeded to lacerate her sides with hooks, and on her feet they poured scalding pitch. When called upon to sacrifice to the gods, she persisted in answering, 'I do not sacrifice to devils, or to deaf and dumb statues, but I worship Christ, the only-begotten son of God, by whom the Father hath made all things.' Thereupon, the governor ordered that her head should be struck off, and that the body of her child should be thrown into the place where the bodies of malefactors were cast. The remains of both mother and son were afterwards buried secretly, by the two maids, in a field near the city. Subsequently, when peace had been

restored to the Church under Constantine the Great, the spot was made known by one of them. Their tombs were visited by a great concourse of the faithful, who vied with each other, as it is related, in striving to secure, each one for himself, a portion of their sacred relics "for a protection and safeguard".

From this time forward the devotion to these holy martyrs spread widely over the East. A panegyric is still extant in their honour, written by Metaphrastes, or more probably by Nicetas the rhetorician, as is supposed, in the ninth century, the facts in which were furnished by Bishop Theodore's letter. Offices in their honour were sanctioned by St. Germanus and Anatolius, Patriarchs of Constantinople, A.D. 449-58, while others are known to have existed at Byzantium and Mauroleum. A complete office, with canon, by Josephus the hymnographer, A.D. 883, contains some verses commencing thus:

Κηρίκον ὕμνω σὺν τεκοῦσῃ προφρόνως Ἰωσήφ.

St. Joseph speaks of their tomb as being bedewed with the grace of the Holy Spirit, and of cures being wrought there; but is silent as to its locality. The reason for this, as we shall shortly see, was in all probability the circumstance that the bodies themselves had, at a much earlier period, been conveyed away, and treasured up as precious relics in certain churches of the West. The story of their removal is thus given in an ancient MS. discovered at Rome,<sup>1</sup> as related by Henschenius the Bollandist, in his commentary for the 1st May, on the *Life of St. Amator*, a Bishop of Auxerre, who lived from A.D. 344 to 418, and was consecrated A.D. 388. This *Life* is said to have been written A.D. 580.

"After the lapse of many years from their gaining the crown of martyrdom, St. Amator, Bishop of Antisiodorum, accompanied by the most illustrious Savinus,

<sup>1</sup> The MS. commences thus: "Incipiunt miracula SS. Quirici et Julitæ, quæ Teterius Sophista, eorum servus, edidit, de corporibus eorum à S. Amatore Antiochiæ repertis."

travelling through the territory of Antioch, by the grace of Christ found their most holy bodies, and on his return brought them, with great devotion, to Gaul. On reaching the city of Autrice (Chartres) he so far yielded to the entreaties of Savinus as to bestow on him one of the boy's arms, which appears to have been deposited in the church at Nevers. The other remains he caused to be entombed a second time in the very house 'where the Bishop, powerful by the glory of his merits, is yet venerated by the faithful'. Whether the city of Antioch visited by St. Amator was that in Pisidia or in Syria, or more probably another of that name, near Tarsus the scene of the martyrdom, is not stated. From the Nevernais the arm of St. Cyricus was removed by Abbot Hucbald to his monastery of Elnon 'in *Hannonid'*."<sup>1</sup> In the *Gallican Martyrology*, by Saussaye, it is stated that considerable portions of the relics were distributed among different churches in Gaul, "whereby a great devotion was stirred up everywhere towards the martyrs themselves, so that many churches, monasteries, and other 'trophies' (as they were then called), were erected in their honour. Among them Toulouse, Arles, Carnot, and Auvergne, are specially named. The devotion also extended itself to Spain, where, at Burgos, an office with nine lections is known to have been recited in their honour. In France, Cyricus became known indifferently by the names of St. Cyr and St. Cyrique; and the name of 'Cir Ferthyr', once attached to the site of a ruined chapel in Lleyn, Carnarvonshire, may possibly be a translation of the former."<sup>2</sup>

From the foregoing account it will not be difficult to explain how, in early times, a Gaul inspired with the prevalent devotion to these martyrs may have been called by the name of one of them; may have landed on the coast of Wales, bringing with him, mayhap, a small but treasured portion of the relics in his own

<sup>1</sup> Perhaps St. Amand's in Flanders, of which Hainault is a province.

<sup>2</sup> Rees' *Welsh Saints*, p. 332; *Arch. Camb.*, 4th Ser., v, p. 87.



country esteemed so precious ; may have built in honour of this, his patron saint, a humble chapel, enlarged subsequently into a church, with its monastic establishment adjacent ; and taken precautions for the preservation, after his death, of the memory of the acts and sufferings of one whom he himself held in such tender veneration, by translating some narrative of them in his own possession into the language of the people to whom he had been the means of introducing the knowledge and *cultus*, as saints, of himself and his martyred mother.

That such was actually the fact is not obscurely intimated in several scattered notices which are to be found in the manuscript works of Welsh bards and elsewhere. In a fragmentary poem on St. Curig in the *Llyfr Ceni-iarth MS.*, a *Book of his Life* is referred to as extant in the author's time. Other fragments of poems in the same MS., by Sion Ceri and by Huw Arwystli, relate also certain circumstances of the martyrdom, in all probability derived from this traditionary biography. And lastly, some curious "*emynau*", or hymns, in the Welsh language, are found in the volume of *Lives of Cambro-British Saints*, published by the Welsh MSS. Society, comprising a "*Lectio*" evidently intended for the instruction of the people on the annual festival, together with some collects, which leave no doubt as to the identity of the saints whose actions are referred to with those whose acts were recorded by Bishop Theodore for the information of Pope Zosimus.

With these fragmentary notices is connected another question of no little interest relative to the genuineness and authenticity of the acts of these martyrs traditional in the Principality. Was the narrative contained in them substantially identical with that furnished by the Bishop of Iconium to the Pope ? Or did it rather savour of inspiration drawn from the spurious writings referred to in the Bishop's letter as "containing overboastful and inconsistent sayings, and trivialities foreign to our Christian hope", and which are ascribed by him to the "machinations of Manichees and other heretics

who make a mock of, and endeavour to create a contempt for, the great mystery of godliness"? It would be natural to suppose that from the time of the publication of the authentic Acts, the spurious ones would have speedily ceased to obtain currency, and have fallen into oblivion. So far, however, from this being the case, we find them incurring the condemnation of Pope Gelasius (A.D. 492-6), "having been brought, together with their relics, from the East". We are left to infer, therefore, that Bishop Theodore's account, when forwarded to Rome, was either not at all, or but partially, circulated in Asia: hence St. Amator, when carrying away with him the bodies of the martyred mother and son, must have taken with him also the apocryphal account of their death. And this inference is confirmed by the fact that these apocryphal Acts were edited by Hucbald, who, as we have seen, was presented with the arm of St. Cyricus at Nevers, and who died in the year 930. And again, A.D. 1180, they were edited by Philip, an abbot of the Premonstratensian Abbey of Bona Spes, for John, the abbot of the church of St. Amandus at Elnon. John, it would appear, furnished Philip, in the first instance, with a copy of the apocryphal Acts, together with Hucbald's work, for we find him stating in a letter to John that he had made in them considerable corrections, and had omitted much that appeared to him profane, irrelevant, or absurd.

If these were the *Acts* brought by St. Amator into Gaul, it would follow almost of course that they alone would have been known to Curig Lwyd, and by him disseminated in Wales. The Welsh fragmentary notices will be found amply confirmatory of this view; and as they and the foregoing account are reciprocally illustrative of one another, we propose now to allow them to speak for themselves. The first of these notices is that in the *Emynau Curig* (Hymns of St. Curig), as the devotions printed in the *Lives of the Cambro-British Saints* already mentioned are strangely called. The third of these is as follows: "The holy martyr Curig

was discreet from his childhood. He suffered martyrdom, and was very wise, and a teacher of heavenly things, and opposed the cruel commandment of Alexander the king, and rejected a lordly life, from a pure heart and the wisdom of a perfect man. He desired not the vain things of this world, but that he might obtain the joys of Paradise; and suffered for the triune God and one Lord severe persecution from men, and for love to Christ the King he endured the torments of fire on his body and on his arms; and through faith in the Trinity he persevered in faith and in prayer to God, so that the faithful might escape the pains of Hell, and obtain the joys of the heavenly kingdom, by the words of the Catholic faith, and become no less perfect in Christ than that martyr. Therefore we piously call on the undefiled Curig, our helper in Heaven, that by his prayers we may obtain and deserve the very glorious reward which he is said to enjoy with the hosts of angels for ever and ever. Amen."<sup>1</sup>

This *Eryn*, or lesson, furnishes a remarkable coincidence with the apocryphal life published in the *Acta Sanctorum* of the Bollandists. It represents the martyr as speaking and acting as an adult, whereas the latter describes Cyricus, though an infant, as speaking with the words of a full-grown man, and as reproving Alexander for his idolatry and cruelty, and even challenging him to inflict on him strange and unheard of tortures of his own devising, through which he passes in succession unhurt, by the power of God. With these the allusions, obscurely thrown out in the following fragments of Welsh poems, mainly agree. The first is attached in the MS. to a portion of Huw Cae Llwyd's poem on the Four Brothers, of Llangurig, who was born, and probably passed his life, in the neighbourhood of that place, but need not, therefore, be his.<sup>2</sup>

<sup>1</sup> *Lives of the Cambro-British Saints*, pp. 276 and 610.

<sup>2</sup> The language of Huw Cae Llwyd proves that he was a South Wallian writer; but Llangurig is on the borders. The poems in the text, at least in the state in which they are here presented, cannot, we think, be the production of that accurate prosodian and mellifluous poet.—Ed. *Arch. Camb.*

## THE FIRST FRAGMENT.

Llurig fendigedig wyd,  
 Ceidwad [in'] a'r Ffrainc ydwyd,  
 Mae i'th wlad, fel y wnaeth [wedd]  
 Dy achau, a llyfr dy fuche[dd]  
 Mae'n rhan, o bedwar ban byd,  
 Dy wyrthian, rhaid yw wrthyd!  
 Da fyd fu ar dy feudwy,  
 A'i leian gynt ar lan Gwy.

Mael gad, pan geisiodd Maelgwn  
 Lunio hud i leian hwn,  
 Ei feirch, a'i gewyll efo,  
 A arwe[i] niodd wr yno;  
 Trigo'r llaw wrth y cawell,  
 Ynglŷn, ni wnai Angel well;  
 A'i wŷr aeth ar ei ol  
 A lynant bawb olynol;  
 Hwynthwy oedd[ynt] arnat ti  
 Yn dy guddigl di 'n gweddi;  
 Drwy dy nerth, Gurig Ferthyr,  
 Y rhoddai yn rhydd ei wŷr;  
 A'i gwyrthiau, 'n ael gorthir,  
 A wnaeth Duw o fewn i'th dir;  
 Delwau o gwyr, rhwng dwylaw Gwen,  
 A lunioedd leian lanwen;  
 Y rhith, ac nid aurheithwyd,  
 Dinbych [Llan] Elidan Lwyd:  
 A'i delw, nid o hudoliaeth,  
 Rhoi llef ar Dduw Nef a wnaeth;  
 A'i gradd, fel y gweryddon,  
 Gydâ Sant a gedwais hon.  
 Maelgwn aeth, mal y gwn i,  
 Ei delwaith i addoli;  
 Hwn a roddais, yn bresent,  
 Glasdir at glos, da ei rent,  
 Hysbys yw bod llys a llan,  
 A theml i chwithau y man.  
 Ni bu rwydd rhag Arglwyddi  
 Daro dyn wrth dy wŷr di;  
 Chwithau a fu'n dadleu 'n deg,  
 Ar Ustus gynt ar osteg:  
 Ar fraich deg oedd faich dy fam  
 Silits a roes hwyl. am  
 Holl feddiand Alexander  
 A fu megis gattiau gêr.  
 Pob cwestiwn gan hwn o hyd  
 Wrth ddadl di a gwrthodyd.

## THE SECOND FRAGMENT.

Plwyf hardd sydd, brif ffordd a bryn,  
 Lle rhed Gwy 'r hyd dwfr a glyn;  
 Plwy' heddyw aplaf hoywddyn,  
 Pa le ceir gwell, plwyf Curig Wyn?  
 Curig, fab gwar, llafar, llen,  
 Yw'n tad, a'n porthiant, a'n pen.  
 Caru hwn, creda' i, cai radoedd mawlderdd,  
 Y trwbl a ddug, teirblwydd oedd,  
 Bilain dordyn aeth i'w dwrddio,  
 Alexander oedd falch dro.  
 Silit ddinam, ei fam fo,  
 Wen a welad yn wylo;  
 Ofer gwelad! Na âd Gurig  
 Wr garw o'i ferth 'rolddig;  
 Dewai 'n fyw, dyna alaeth,  
 Dewai 'n gnawd gwyn, ag nid gwaeth;  
 Ni thyfodd, fe garodd gwr,  
 Ar ei dir erioed oerwr.  
 Nerthwr 'n yw 'r gwr a garwyd,  
 Gwych iawn, ac a chwyr addolwyd;  
 Yma a thraw a wellhawyd  
 I garwr glân Gurig Lwyd.  
 Duw Lwyd cynhenwyd gwenwynig—i'w trais  
 Tros fy anwylyd foneddig.  
 Chwerw i doe chwarae dig  
 Dichwerwedd Duw a Churig.  
 Tra dewr o natur ydwyd,  
 Trig ar y gair, trugarog wyd;  
 Treni'r dewr walch trymai;  
 Taer, dewr wyt, Duw, ar dy rai.

## THE THIRD FRAGMENT.

Pwy a aned er poeni,  
 Pwy'n deirblwydd no'n Harglwydd ni?  
 Curig bob awr y carwn,  
 Goreu help oedd garu hwn.  
 Poen oedd i'w wedd pan oedd ian,  
 Pen Merthyr poen a wethian.  
 Pob gweinied pawb a geiniw  
 Bonedd Ffrainc beunydd a'i ffliw.  
 Perlen a glain parch naw gwlad,  
 Plwy' Curig, pa le fwy cariad?  
 I rwydd Saint a roddais i  
 Anrheg arnom rhag oerni.

## THE FOURTH FRAGMENT.

Ni bu wan yn byw ennyd  
 Nid ofnai 'i groen boen o'r byd.  
 Alexander oedd herwr  
 Ar Dduw, ac oedd oerddig wr.  
 Iddew o'r fainge oedd ar fai  
 Amhorth oer a'i merthyrai.  
 Efo â llid, a'i fam lân,  
 I'r pair aeth, wr purlan ;  
 Ni ddarwena 'i ddwr annoer  
 Ar hwythwy mwy na'r nant oer.  
 Teirblwydd a fu 'n arglwydd 'n hyn  
 Tri mis lai, Duw, a'i rwymyn';  
 Yn fab iach yn fyw y bu,  
 Ac â maen i'w gymynu.  
 Yn lludw ei ddaith a'n lludiodd,  
 Ac yna fab gwyn i'n foedd.  
 Ag oerddrwg y gwr drwg draw  
 E fu asiaeth i'w feisiau ;  
 Troes Duw hwythwy tros dyn teg  
 Trwy'r astell draw ar osteg ;  
 Torrai Iddew trwy wddwg  
 Ni'm dorn draw am dyn drwg.  
 O'i esgidiau nadau a wnaed,  
 Yno fal anifeiliaid.  
 Crist yw'n rhan, croeso Duw'n rhodd,  
 Curig a'i fam a'i carodd.  
 Saith angel rhag bodd oedd,  
 Sel at y saith Silits oedd.  
 Mab a fu'n gwledychu'n gwlad,  
 A merch ir, mawr o'i chariad,  
 ..... digariad gorynt  
 O lan Gwy, a'i leian gynt.  
 Ac arall, mab Rhyswallawn,  
 Feddwl oer, a fu ddwl iawn ;  
 Meddylio, cyn dyddio'n deg,  
 Am oludau, em loywdeg ;  
 A Churig [Wyn] ni charai,  
 Dwylllo neb un dull a wnai ;  
 Ei addoli ef ar ddau lin,  
 Ar war bryn a wna'r brenin ;  
 Cwympto yma, camp ammharch,  
 Colli o'i wyr a chylla ei farch ;  
 A Churig, fab gwyh hoywrym,  
 A ddiddigiodd wrth rodd rym :  
 A diddan nid oedd anodd,  
 A glowson' roi glas yn rhodd.

Tyredig swmp a roid seth  
 Mal eurdrefn, aml ardreth ;  
 Tri thir, mal traeth euraid,  
 Tri yn un cyleh, tri yn un caid.  
 Caer fy arglwydd, lle'i ceir fawrglod,  
 Cwmpas dy glai, er dy glod ;  
 Llangurig, pob lle'n gywraint,  
 Llauer hyd braff, lle rhad braint ;  
 Troell wen hardd, tri lliw'n hon,  
 Tir Curig at tair coron,  
 P'le well un plwy ni ellir,  
 Plwy Curig nid tebyg tir.

## TRANSLATION.

A coat of mail art thou  
 To us, and to the French, too, a guardian.  
 Thy country possesses, as it made it, the form  
 Of thy descent and the Book of thy Life.  
 The portion of the four quarters of the world  
 Are thy miracles. Great is our need of thee !  
 Happy has been the Hermitage,<sup>1</sup>  
 With its nun, of yore on the bank of the Wye.  
 When Maelgwn, mailed for battle, sought  
 To practise a deception on the nun of this spot,  
 His coursers and his baggage  
 Were brought there by the man.  
 To a hamper his hand cleaved ;  
 It was held tight ; no angel could make it more so.  
 Also his men who followed him  
 Were held fast,—all, one after the other.  
 When these made earnest prayer  
 To thee in thy chapel,  
 By thy power, O martyr Cyricus,  
 He set his men free,  
 And God wrought, on the brow of the upland,  
 His wonders within thy territory.  
 The nun, pure and holy,  
 Fashioned figures of wax between her fair hands :  
 The likeness, and it was not disfigured,  
 Of blessed Elidan of the church of Denbigh ;<sup>2</sup>

<sup>1</sup> Curig Lwyd's Hermitage probably is meant, on the spot where the church was afterwards built. The nun would seem, from the context, to have occupied it after his death.

<sup>2</sup> Llanelidan, five miles from Ruthin.



And her image, by means of no deception,  
 Uttered a voice to the God of Heaven ;  
 And, like the youths, she maintained  
 Her position with the saint.  
 Maelgwn went, as well I know,  
 To the figure thus made to worship,  
 And for an offering he gave  
 Pasture land of great price to the sacred enclosure.  
 Well known to fame are now  
 Your glebe house, churchyard, and temple.  
 Thy men are not free to strike a man  
 In presence (or for fear) of their lords.  
 Well hast thou pleaded also  
 Of yere, before a judge, in open court,  
 When a burden on the fair arm of thy mother  
 Julitta, who gave thee example ;  
 In whose eyes the possessions of Alexander  
 Were all but as worthless things.  
 By thee was each question of his  
 Refuted in disputation.

\* The resemblance to the apocryphal Acts in these last lines is unquestionable. The preceding ones seem as clearly to contain the substance of a tradition referring the foundation of the church of Llangurig to Maelgwn Gwynedd, whose repeated injuries to religion, and subsequent reparation of them, as told by the contemporary Gildas, seem to have procured for him the privilege of being made the typical representative of such legends : at least he is found similarly figuring in the *Life of St. Brynach* and others. The adoption of the legend by the Welsh bard is valuable so far as it proves that the foundation of the church of Llangurig was referred, in or about the fifteenth century, to a period dating so far back as the sixth ; and that it could not, therefore, have been built for the first time by the monks of Strata Florida, to whom it seems afterwards to have appertained as a vicarage. The next is a fragment of a poem by Sion Ceri, a bard certainly of the fifteenth century.

Beautiful is the parish, on highway and hill,  
 Where flows along the vale the stream of Wye,  
 The parish to-day of one energetic and powerful,  
 Than the parish of Blessed Curig, where will you find a better ?  
 Curig, a youth gentle, eloquent, and learned,

Is our father, our head and our support,  
My belief is that to love him brings down graces; the trouble  
He endured, when three years old, ought to be praised in  
song.

The tyrant Alexander, proud of temperament,  
And of a high stomach, proceeded to menace him.  
His guileless mother, the blessed Julitta,  
Was seen to weep.

A fine spectacle! It had no power to restrain  
The murderous wrath of the cruel wretch towards Curig.  
While he lived he held his peace,—therein lies the sorrow.  
In his holy flesh he was silent<sup>1</sup> and unconcerned,  
The man of cold heart who loves him not  
Ne'er hath prospered in his territory.

It is our beloved saint who strengthens us;  
Highly exalted is he who is honoured with tapers of wax.<sup>2</sup>

Everywhere have favours been received  
By pure lovers of the holy Curig:  
On behalf of my beloved and exalted one  
Was God aroused to wrath by violence stirred by venom.  
Bitterness comes of bandying strife  
With the loving-kindness of God and of Curig.

By nature thou art exceeding firm,  
Dwell on the word—thou art merciful;  
Fury will weigh down the steadfastness of the brave:  
Thou, O God, art merciful to thine own.

Defects in the metre, as well as the sense, prove the corruptness of several of these lines. The identity of its legend, however, with the apocryphal Acts is evinced by the epithet of "eloquent" ascribed to the martyr, when only three years old, whose deeds are magnified apparently at the expense of the mother, whose Christian heroism seems to be tacitly ignored. The remaining fragments are from the pen of Huw Arwystli, who is emphatically the poet of Llangurig, as shown by his recently published poems on the principal families of that place.<sup>3</sup> In these, notwithstanding the vexatious mutilation of the text, some striking coincidences of

<sup>1</sup> This seems irreconcilable with the previous statement as to his eloquence.

<sup>2</sup> It is still a common custom on the Continent to burn a wax taper as an offering before the statue of any saint whose prayers are desired to obtain some special favour from Heaven.

<sup>3</sup> In *Montgomeryshire Collections*, vol. iv, p. 54.

the Welsh legend with the apocryphal Acts are plainly discernible.

Who is it was born to suffer pain,  
 Who but our patron, when three years old?  
 Not a moment passes but we love Curig,  
 There is no better help than to love him.  
 Tortured was his frame in his infancy,  
 To the person of a martyr pain was befitting.  
 Illustrious is his merit, noble was his birth,  
 Gentle his demeanour; let all daily serve him.  
 Where does love exist, if not in the parish of Curig,  
 The pearl and the gem revered by nine lands?  
 To the beneficent saint have I given  
 Gifts to secure us against cruelty.

The beginning of the next is wanting.

Ne'er in the world for long hath lived a weak one,  
 Who dreaded not pain of body.  
 Alexander was a despoiler of God,  
 When angered, a cruel man was he.  
 In guilt a very Jew—from the seat of judgment  
 With monstrous cruelty he martyred him.  
 He, with his pure mother, indignantly  
 Entered the cauldron—the pure and bright one.  
 The water heated for him bubbled not  
 More than would a cold stream.  
 Three months short of three years old  
 Was our patron when thus they bound him.  
 When a child, and in perfect health,  
 By a stone was he dashed to pieces.  
 His passage through ashes hath angered us,  
 To us, therefore, he is a blessed saint.  
 Through that wicked and cruel man,  
 A framework of boards was to be ventured upon;  
 These were turned by God to the advantage of the saint,  
 For, thro' the boards, in sight of all,  
 The Jew<sup>1</sup> fell, and broke his neck.  
 For that wicked man I feel no pity.  
 On the spot, from his shoes, issued  
 Yells, like those of brute beasts.  
 Christ is our portion, may God receive graciously our gift,  
 Curig and his mother loved Him,  
 Seven angels were filled with delight,  
 Julitta was a spectacle for the seven.  
 A youth there was—one who ruled the land,  
 And a young maiden, greatly beloved,

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<sup>1</sup> Jew is used here as a term of opprobrium.

[*hiatus*] were without affection  
 For the Wye's bank, and its nun of old time,  
 And another, the son of Rhyswallon,<sup>1</sup>  
 Was cold of heart, and dull of understanding,  
 Before the day dawned his thoughts would run  
 Upon riches, and brilliant gems;  
 And he loved not holy Curig;  
 He would cozen any one in any way.  
 On both his knees is the king  
 Worshipping him on the slope of the hill;  
 Here a shameful mischance befalls him,  
 He loses his attendants, his steed breaks away.  
 And Curig, a saint as generous as powerful,  
 Was appeased by virtue of an offering,  
 And was readily induced to console him.  
 We have heard that the gift of a close was given him,  
 An eminence, steep and towering, was bestowed,  
 Like a pile of gold, an ample tribute;  
 Three lands like a golden strand,  
 Three in one ring, three in one were obtained,  
 The enclosure, my patron, wherein thou art greatly honoured,  
 Of Llangurig, each spot exactly measured,  
 Encircles thy soil, for thine honour.  
 Many a good length is there, where there is free privilege,  
 A bright and beautiful circle,<sup>2</sup> wherein are three colours,  
 In the land of Curig, with a prospect of three crowns,  
 Better parish can there not anywhere be  
 Than the parish of Curig, no other land is like it.

There are three or four passages in these two fragments in striking conformity with the spurious Acts. Such are the incident of the caldron or *cacabus*, that of the shoes out of which issued horrible yells, the seven angels who descend from heaven, and the age of the child, exactly two years and nine months. There is some variation in the details. In the Acts the caldron is filled with burning pitch; in the poem, with boiling water. In the former, the shoes, on the Governor's demanding a sign, become alive; nay, more, eat and drink; and finally are transformed into a bull, out of whose neck springs a he-goat, instead of being left, as

<sup>1</sup> This may be a false reading for Caswallawn, the father of Maelgwn Gwynedd, who is the subject of the legend as told in the poem attached to that of Huw Cae Llwyd.

<sup>2</sup> Or "wheel". Can this mean a *corona* or chandelier?

in the nursery tale, after the dissolution of the Governor's body by fire; and the seven angels appear for the purpose of restoring to life a thousand persons, who embrace Christianity after being beheaded by the Governor's order. On the other hand, the martyr's death, by being dashed against a stone, would seem to have been derived from the genuine Acts; unless, indeed, the passage, which is certainly obscure, is rather to be referred to an incident in the spurious work, in which a space is scooped out of a large stone, capacious enough for the two martyrs to sit in, the sides of which are afterwards filled with molten lead. The whole, in fact, bears marks of an attempt to reduce the narrative of the spurious Acts within credible dimensions by the elimination of its absurdities; a theory borne out by the statement in the *Emynau*, that Cyricus was an adult who from his childhood had been distinguished for his piety and ability; and also by the statement that the *Life* published by Hucbald, and obtained, doubtless, by him from Nevers, underwent a similar process of castigation, first by himself, and a second time, subsequently, by his editor, Abbot Philip.

The most remarkable fact connected with the history of these Acts is, perhaps, this, that the genuine narrative furnished by Bishop Theodore to Pope Zosimus within a century after the event, never succeeded in superseding them in popular estimation. It affords a strange confirmation of the saying, which has almost passed into a proverb, "Give a falsehood a start of twenty-four hours, and the truth will never overtake it." Father Combefis, a Dominican, by whom Bishop Theodore's letter in the original Greek was exhumed from among the MSS. in the King's Library at Paris in 1660, expressed a hope that the public reading of the apocryphal Acts proscribed by Pope Gelasius, already suppressed at Nevers, might be put down by authority also at Ville Juif (a corruption of Villa Julittæ), a town six miles south of Paris, where they were read annually from a pulpit to a great concourse of people. And

Father Porée, a Premonstratensian, writing in 1644, states that the use of these, which had thus usurped the place of the genuine Acts, was in his time widely disseminated throughout France. So difficult is it to eradicate a popular usage, especially when calculated to gratify the love of the marvellous, so deeply rooted in our nature. It is instructive, moreover, to learn from Bishop Theodore's letter, that these, and similar extravagances in legendary saints' lives, do not necessarily owe their origin to motives of gain or self-interest on the part of those who may be made the unconscious means of handing them down to posterity, as has often been erroneously supposed. In this instance, we have seen that they were actually due to the malice of enemies of the Christian faith, on which it was sought to cast discredit by the substitution of false for true narratives of the deeds of those whose lives and death, if recorded simply and without such exaggeration, would have furnished the strongest testimony to the truth of their belief.

In conclusion, an anecdote may not be out of place which may possibly serve to illustrate the simple faith of the villagers of Llangurig in the power of their patron saint to obtain them favours from heaven. A traveller by the Shrewsbury and Aberystwyth mail, not many years back, while beguiling the tedium of the journey by careless gossip with the coachman, was informed by him, as an extraordinary fact, that the finest crops of wheat in the county of Montgomery were said to be grown in the parish of Llangurig, despite the apparently unsuitable nature of the land and climate for that object. Can this have been a remnant of the old belief long after the memory of the saint, and the popular devotion to him, had faded from the popular mind? The apocryphal Acts of Cyricus close with a prayer by him for those who should honour him hereafter, that they might obtain their petitions according to their necessities, one of which was that they might be blessed in their wine, oil, corn, and all their substance. Whe-

ther attributable or not to this passage in his legend, the published Welsh poems<sup>1</sup> in his honour teem with expressions of such a belief in the power of his prayers, and of belief also in the reception of tangible tokens without number of his protection and favour.

H. W. LLOYD.

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### NOTES ON WATLING STREET.

WE are so accustomed to think of Roman roads going in a direct line, that we do not allow for their diverging sometimes in order to touch various towns on the route. When this happens, and a more direct line is afterwards drawn, the latter is the comparatively modern road of the two, although it is the straightest. If the Sarn Gutheling (Watling Street) was first made, in order that Celts from Gaul and from Britain might communicate with the Ordovices who had been driven over to Ireland, we should expect that the road would incline towards the greater cities, and accordingly we find that it does bend in order to reach Uriconium. Then, since Antonine's map puts the stations, Rutunium, Mediolanum, Bovium, Deva, and so to Segontium, we may infer that there was a reason for bending to the north after leaving Uriconium, viz., to pass near Mediolanum, and that then it went nearly due west to the coast. The directness, therefore, of the course by Oswestry does not assure us of its being the original line. There can be no doubt that Chesterton is of Roman origin, and that when the Watling Street was extended northward, travellers from the south would go that way to reach Condate and the north, but it was not the original line, for that came to Uriconium and so proceeded. On the hills to the north of Llanarmon Dyffryn Ceiriog, there is a paved way called Ffordd Saeson bearing away exactly in the direction that we should expect; and

<sup>1</sup> In *Montgomeryshire Collections*, vol. v, p. 49, and vol. vi, p. 224.



there is a point on it called the Red Crosses, two miles north of Llanarmon, five miles south of Llangollen, and seventeen east-south-east of Bala. It descends to Hendrev upon the Ceiriog, where are said to be the remains of a considerable town, by the "Street Gwern Goch", and rises from the southern bank by the "Street Vawr". Before doing so, however, there is to the north of the "Street Gwern Goch" a mound called Tomen Gwyddel<sup>1</sup> (Irish mound). This is now the boundary of the parishes of Llangollen and Llanarmon, but we are as little disposed to think that it owes its origin to this circumstance, as we are to credit parish officers with unwonted zeal when we see some great standing stone doing duty in the same way. In both instances we conclude that these monuments of a past age have been already there when parishes were first formed, and been pressed into their present service. From "Street Vawr" there is a direct road over the hills to Oswestry. From the same place there are also at intervals traces of a paved way which cuts Offa's Dyke, and drops down upon Selattyn. It crosses Street Dinas<sup>2</sup> at right angles, and is then lost, but crops up again to the south of the Gadlas (enclosed ground), where there is an old earthwork, and again between Plas yn Grove and the Trench. From thence it proceeds by the Spout<sup>3</sup> and the Stocks to Northwood (Ellesmere), which was the supposed point of divergence of the Segontium and Deva roads.

It is unfortunate that the Ordnance survey plans of North Shropshire are not yet published. I shall, therefore, give the approximate measurement of some of the earthworks mentioned on the road between Uriconium and Deva. According to tradition, the churches of Wrox-

<sup>1</sup> I am indebted to the Rev. J. W. Davis, vicar of Loppington, for directing me to this mound, which is very much reduced in size from what it once was.

<sup>2</sup> This street leads north from Hen Dinas (Oswestry), as I now find. Perhaps the mention of its name at this point may be an argument that this was a crossing of two important roads.

<sup>3</sup> Ysphyty from *hospitium*.

eter and Atcham, and the Abbey of Haghmond, have been built of stones brought from the former of these two cities. In tracking the road at this part of its course and elsewhere, it is needless to say that its probable course must be inferred from the pieces of old roads still remaining, from the various camps on the route, and from ancient names. The road leading from Haghmond Abbey Farm to Ebury Camp is, on this account, very valuable. This camp commands an extensive view. The rock crops up above the surface, and on one side of the enclosure, which is circular, there is an extensive quarry. The approximate measurements are as follows:—Width of ditch, 15 feet; height of agger,  $10\frac{1}{2}$  feet; circumference of ditto, which is well preserved nearly all round, 2,079 feet.

The present road<sup>1</sup> leading to Hadnall has every appearance of being on the original line.

The measurements of the ditches at Northwood Hall (Wem) are as follows:—The outer one, from north to south, 315 feet; ditto, east to west, 282 feet; width, 29 feet. There is also an inner ditch of the same width, enclosing an area 96 feet (north and south) by 94 feet (east and west). If we are right in localising the “low” at this place, immediately on the north, it measures 30 feet in length by 29. Separated by a narrow causeway is the reservoir, now a meadow, which supplied the ditches. It measures 315 feet by 97 ft. As the name Ditches has elsewhere some prefix which shows its British origin, we may conclude that this is not of later date, though perhaps adopted by the Normans as the site of one of their castles.

In the *Antiquities of Hawkstone* there is a note contributed by the Rev. J. B. Blakeway, describing some “Roman mile stones” found in the year 1812, when Moston Pool and an adjoining morass were drained.

<sup>1</sup> We shall refer afterwards to the uncertainty existing as to which was the Wich, whence Haghmond Abbey had its supplies of salt.

<sup>2</sup> “The stones have originally formed two rude four-sided shafts surmounting quadrangular pedestals. The proper height of the

It was thought at first that they had been brought there at some remote period as *mere-stones*, the boundary between the parishes of Hodnet and Lee being close by; and the moss had been cut to the depth of 14 feet in every possible direction without finding anything but peat". Since the above account was written, it is added that "deeper drains having been cut in many parts of the moor, traces of a road, about nine feet in width, were evident in six or seven places". If a road that we were tracking were suddenly stopped by a morass, we might perhaps conclude that it had once gone direct across that place; but in the case of Fens' Moss it is not known that there were ever any roads that led up to it, and from the fact of good roads running at its east and west extremities, we may suppose that it was always impassable.

Pan [? Pen] Castle is on high ground to the west-south-west of Whitchurch. There is camping ground for a whole army, and in the centre is the castle<sup>1</sup> or Burg. There has plainly been masonry here, but now not a stone is to be seen, and no excavations have been made. The area at the top is a parallelogram, measuring from east to west 183 feet, and north to south 140 feet; the width of the ditch is 31 feet 4 inches, and the height from the bottom of ditch to the level of the area 16 feet. The ditch is shallow, with a low mound outside it; beyond which the ground for some acres is depressed and boggy, and though the general situation is so high, yet this in a wet season was all under water, receiving as it did the drainage from Alkington. The

shafts cannot be ascertained as the summits of both are broken off; but the present height (shaft and pedestal) of one is 4 feet 6 inches, besides 1 ft. 8 ins. to let into the ground; of the other, 4 ft. 8 ins. Both of the shafts and one of the pedestals have borne inscriptions. From the letters IMP. CAE on one they are undoubtedly Roman; from M. P. on the other, they are probably *milliaria*—perhaps records of distance along a whole line of road. If so, the loss of the inscriptions (for they are irreparably defaced) is a deplorable injury to the Roman geography of Shropshire."

<sup>1</sup> See Hartshorne's *Salopia Antiqua*, p. 141, note. "Castellum parvulum quem Burgum vocant." (Vegetius, *De Re Militar.*, iv, 10.)

occupants of Pan Castle were thus able to protect themselves on three sides by a lake or morass; on the south-west, however, the ground rises higher than the castle, and in order to shelter it on that side there is a deep trench running from east to west 488 feet, and then to the north 466 feet. The distance from Pan Castle to the angle which it makes is some 160 yards. The trench is 16 feet deep, and is cut through level ground. If this was, as I suppose, a place for archers or spear-men to post themselves, it throws a good deal of light on this kind of defences.<sup>1</sup> By Old Fens' Hall, to the north of the large field called the Bur-vil, there is a length of some 80 or 100 yards, called the Lily Pits, which perhaps served once a similar purpose. To the south-west of Bettisfield Old Hall, in the Court (Llys) field, there is a succession of pools, now hidden by trees, to which the same may apply.

The following measurements are from the government survey. The camp at Eglwys y Groes is circular, and measures, north and south, 431 feet; east and west, 209 feet, and at a height above the sea level of 320 feet; the width of the ditch, at the top, is 33 feet.

The mound in the Vicarage meadow below Hanmer lies in north-west and south-east direction, the length being 255 feet and the breadth 107 feet. The shape is elliptic. There has been an entrance at north-north-west, and at the south-east side there would seem to have been a well. Tiles have been found in the meadow, but no remains are now left.

The hamlets called the "Arowries" seem to imply that some ground had been cultivated in very early times, to the surprise of the inhabitants, most of it being boggy. At the extreme point of Westmorland there is an instance of a similar kind. About a mile to the north-east of Howgill Castle, in the parish of Milburn, towards Crossfell, and at the foot of Burney Hill, there is distinct evidence of cultivation on the

<sup>1</sup> At the Trench south-east of Wem, and the Trench north of Ellesmere, there are numerous trenches, and some very large ones.

moor. This is just on the edge of the Maiden Way, and within a mile or two of the well known station of Kirby Thore. The word *striga* (lane) seems to be the same as Ystrygul, the old name of Chepstow, Monmouthshire, which it obtained from the small river which there joins the Wye. Owen Pughe's derivation of it from *ystrych*, "that forms an opening," would meet the requirements of each, this one still adhering to the Latin form.

The name "Gredington" may, perhaps, be a transmutation of Tre Wledig, to which reference is made in that township so late as the reign of Edward I. The top of it is still called Cold Hill, and if the usual explanation of this word (from *Colonia*) is accepted, it would imply that there was a settlement here in Roman times. No remains that I am aware of have ever been found there. The situation is a very strong one, and commands an extensive view. On the south there is a deep ravine, extending three quarters of a mile. On the north and north-east there are the Whitmoss (formerly, perhaps a lake) and Hanmer Mere. To the east there is what seems an artificial trench, extending several hundred yards, and separating it from the ground, formerly called Highermost Grediton.<sup>1</sup> An old road went past it from Hanmer towards Ellesmere. There is, indeed, the same concurrence of roads here as at the point formerly mentioned, called the Bal-mer.<sup>2</sup> From Gredington to the Wiches is about three miles, and when we remember what a sharp eye the Romans<sup>3</sup> kept upon such springs, and that the "salt-lane" leading on to Loppington passed

<sup>1</sup> One of the fields adjoining was called "Maes y Lan," in 1738. The derivation Whitaker gives for Mediolanum is *med*=fair, and *lan*=a fortress (*Hist. of Manchester*, i, p. 148); and in i, cap. x, p. 435, he speaks of Eblana or Mediolanum (Richard of Cirencester, p. 44). [But *med* does not mean "fair", nor *lan* (whether from *glan* or *llan*), "a fortress"; that is, if they are intended to be Welsh words.—*Ed Arch. Camb.*]

<sup>2</sup> *Qy.*, *bal* and *mur*, the wall of the projection, referring to the little mound close by. At some two hundred yards distance there is Hol Mur Pit.

<sup>3</sup> The Romans, on their settlement in Britain, immediately marked

close by, it adds to the general weight of evidence that there was a settlement not far off. It is not so clear, however, that this was the Wich from which the Abbey of Haughmond drew its supplies. In the Chartulary, under the heading "Wich i Cest", is the grant of Suthwich to the abbey by William Fitz Alan. As the higher of the two Wiches now in question is on the south edge of Cheshire, and has had till lately three brinepits, it seems to be the one referred to, but the right of way granted to the abbey over his lands by Walter de Dunstanville, "when going to or returning from Wiche in Cheshire" referred, it seems, to the neighbourhood of Adderley, which lies between the abbey and Nantwich. On the other hand, in the *Valor* of Henry VIII, among the possessions of the abbey, under "Com Salop, Wich malbank is Un domus 13s. 4d.", by which seems to be intended a salina, or salt-house. Nantwich never could be described as in Salop, nor could the Higher Dirtwich; but the Lower Dirtwich, which is half a mile lower down the stream, is on the Flintshire side of the river Elfe, and consequently might be (and was) included in Salop both before the Conquest, and again in the days of the Peveril supremacy.<sup>1</sup> In Ormerod's account of Nantwich there is no mention of Haughmond holding anything there; nor is there in respect of the Upper Dirtwich.<sup>2</sup> The Lower Dirtwich is not noticed, being in Flintshire.

Y Gwrddymp, the Welsh name of Worthenbury, is

and collected the mineral springs of the island, which had rilled on for ages unnoticed by the natives. (Whitaker, i, *Corrigenda*, p. 30.)

<sup>1</sup> At the date of the *Taxatio* of Pope Nicholas, A.D. 1291, a part of Whitchurch parish is said to be in *Flintshire*, which could be no other than this; but till the time of Henry VIII it seems to have been described sometimes as in Salop.

<sup>2</sup> Matthew Paris speaks of an expedition of Henry III against North Wales in A.D. 1245, when he destroyed the Cheshire Wiches to distress the Welsh, and caused a dreadful famine by depopulating the borders of Cheshire with a similar object. This Wiche had, perhaps, not recovered in Leland's time, for we find (*Itin.* vii, fol. 22) "at the Dyrtewiche a new pitte besyde the old decayed"; and again (v, fol. 82), "ther be a II or III but veri little salt springs at Dert-



thought by some to be a corruption of Gwyrdd-em, emerald. In the Record Office<sup>1</sup> there is a claim made by Margaret Young de Croxton for a right of way to her meadow of Gwyr gloth (gwyrdd and clawdd) higher up the same valley, along a road (already noticed) which ran through Hanmer to Halghton Hall. As the first syllable of these three words (*gwyrdd*, green) is the same, describing accurately the appearance of these fields, we have little or no doubt that Emral, which is indeed the gem of them all, has gradually taken to itself the name which once was shared with the rest of the vale.

M. H. L.

ON THE  
ST. LYTHAN'S AND ST. NICHOLAS' CROM-  
LECHS AND OTHER REMAINS,  
NEAR CARDIFF.

IN No. 17 (4th series) of this Journal, a short notice is given on these two megalithic structures, but as the dimensions differ somewhat from those taken by myself, I beg to send you drawings and ground plans of them, as also of other remains near Cardiff. They are reduced to the same scale to show their comparative sizes.

Unfortunately their contents were thrown out years ago, and no record of them kept, at least so far as I can ascertain; and as any facts connected with them may be interesting to archæologists, I send the following from my notes.

wiche, in a low botom, where sumtimes salt is made". All this was changed when, in the Commonwealth, Shrewsbury was supplied from here. The prosperity of the place continued into the present century.

<sup>1</sup> Welsh Inquisitions. Right of way in Halston. No. 6, 39th Elizabeth. "P' occupacione ejusdem prati (Gwergloth) quedam via sonabilis e'e debet et solet extra altam regiam viam a molendino vocat le olde myll in halghton p'd usque ad eccl'iam p'ochialem de Hanmer p'd'tam et p' quendam venellam et exinde insuper et trans quandam clausuram terre eidem adiacen' vocat' le Bryn et exinde insuper et trans aliam clausuram terre eidem adiacen' voc' Gwyr gloth Vawr et sic in prat' p'd'."

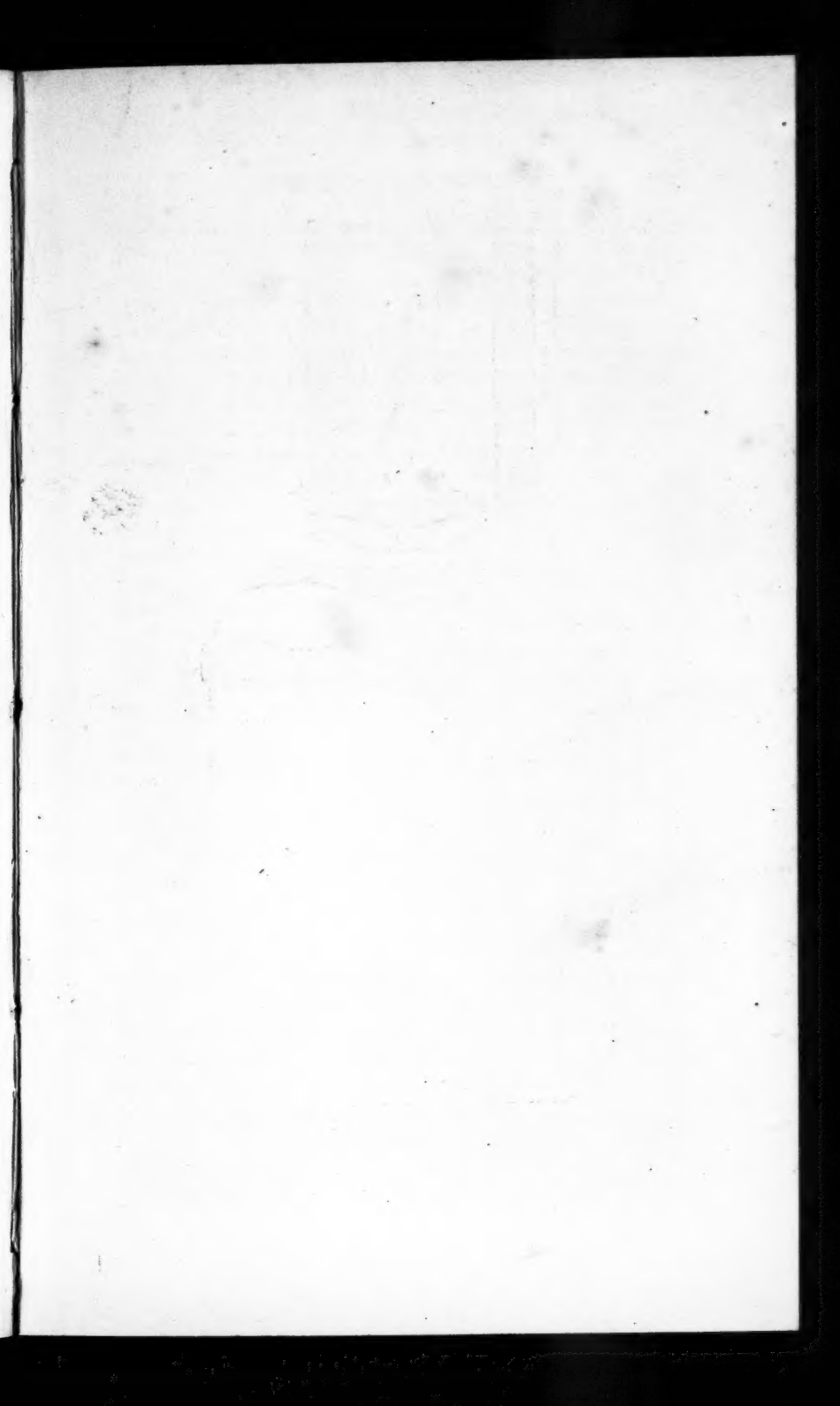


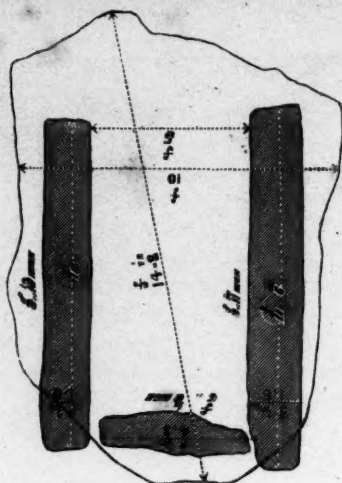
Not being satisfied with merely planning and sketching them, we were anxious to ascertain whether what had been thrown out from the interior resembled in any way the contents of similar localities examined elsewhere by myself and brothers; we therefore grubbed about amongst the *débris* of stones, etc., outside the St. Nicholas cromlech, and soon discovered fragments of human teeth and unburnt bones, with portions of rude pottery, thus proving that its original use was the same everywhere, *i. e.*, for the express purpose of burying the dead within, then covering them afterwards with a mound of earth or small stones, for the double purpose of concealing them, and marking the last resting place of departed chiefs or friends. There is no doubt whatever, that, whether we see cromlechs covered with a mound or denuded of their coverings, they were all sepulchral chambers and all originally covered by a mound or tumulus. Those we now find uncovered have been exposed to view by subsequent searchers after treasure, or the ground has in later times been removed for agricultural purposes.

If we take up those charming poems of Ossian, which date back to the third century, we continually find allusions made to the "mounds" and "gray stones" that mark the last resting places of departed warriors, thus: "If fall I must in the field, raise high my grave, Vinvela. Gray stones and heaped up earth shall mark me to future times; when the hunter shall sit by the mound and produce his food at noon, 'Some warrior rests here,' he will say, and my fame shall live in his praise". Again, "Their green tombs are seen by the mariner when he bounds on the waves of the north".<sup>1</sup>

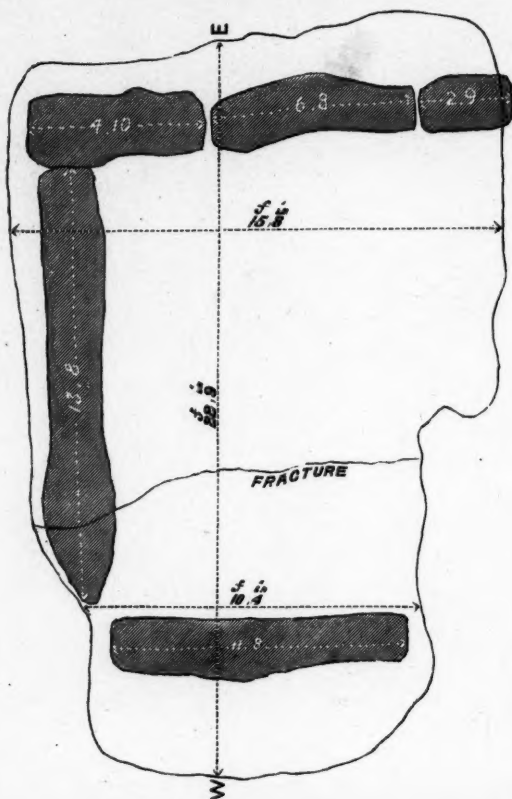
The greatest length of the St. Nicholas cromlech capstone is 22 ft. 9 in. by 15 ft. 8 in. wide, and 3 ft. 6 in. thick, supported by three props at the east end; the first measures 5 ft. 5 in. in height, by 2 ft. 9 in. wide; the second 3 ft. 5 in. by 6 ft. 8 in. wide; the third

<sup>1</sup> Surely the poems of Ossian, manufactured in the last century, cannot have the slightest *historical* value.—Ed. *Arch. Camb.*



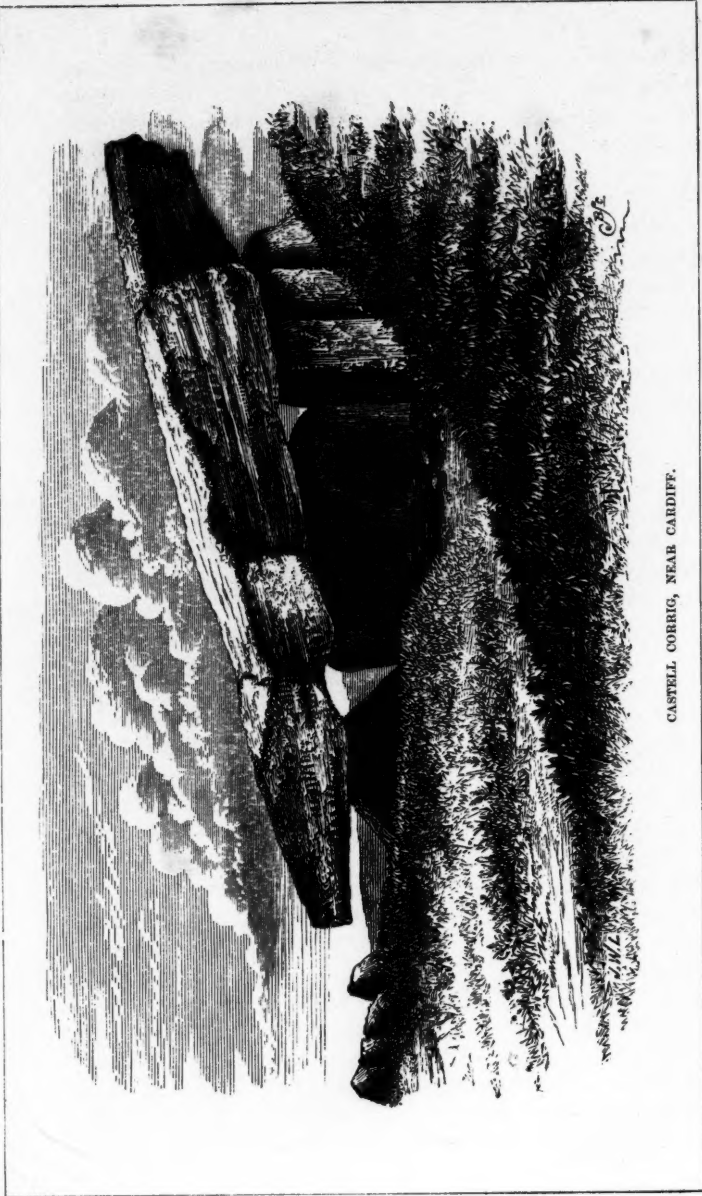


STONEY HOUSE, DYFFRYN.



PLAN, CASTELL CORRIG.





CASTELL CORRIG, NEAR CARDIFF.

3 ft. 4 in. by 4 ft. 10 in. wide. The western end is supported by one prop 11 ft. 8 in. wide by 2 ft. 10 in. high; on the north there is but one prop 13 ft. 8 in. wide by 5 ft. high. The prop or props, which no doubt completed this chamber on the south side, have long since been removed. The remains of the original mound are visible all round.

When visiting this cromlech, which is on the Dyffryn estate, in the parish of St. Nicholas, in a small wood close to the farm occupied by Mr. Jenkins, distant from Cardiff about six miles on the road to Cowbridge, I was much struck with the name given to it by some children we found playing round these "big stones". On my asking one of them what they called them, he replied, "Castell Corrig". Some years ago, when examining the numerous Celtic remains of Brittany, I found the same name given to many of the cromlechs there, Corrig meaning a fairy in the Breton language. The "Butte de César" tumulus, which is 33 ft. in height, to be seen near the village of Locmariaquer, close to the sea shore at the entrance to the Gulf of the Morbihan, is known to the native peasantry as Manne'-er-h'roek, or Montagne de la fée. The French call them "Creux des fées" and "roches aux fées". In England we call them "Fairies' Hole" or "Cave." In the Channel Islands they are also called by the same names, and also "Pouquelaye", "Pouque", meaning a fairy, hence, no doubt, the name given by the immortal Shakespeare to "Puck", one of the characters in his *Midsummer Night's Dream*. A few yards from this spot, to the north-west in the same wood, are to be seen several stones showing their heads above ground which appear to me to be props belonging to another cromlech. There are also several large blocks in the fields and hedges close by, which I think must have belonged to other similar structures.

The orientation of the Castell Corrig cromlech is nearly east and west, that is to say, the capstone, which is long, inclines to the west, and not to the east, as in most other examples.

About three quarters of a mile from this spot, follow-

ing the road southwards to St. Lythan's, you arrive at a cross road, close to which, on turning to the left and near to a small cottage, stands in all its grandeur in the field above the fine megalithic structure of St. Lythan's, very good drawings of which are given in No. 17 of this Journal.

Here, too, I also found children playing; on my asking them what they called these "big stones", they replied "Stoney House". The name given in the Ordnance map of the locality is Maes y Felin.

Its dimensions are, height to top of capstone 11 ft. 8 in., length 14 ft. 8 in. by 10 ft., and 2 ft. 6 in. in thickness; height of south prop 9 ft. 11 in. by 11 ft. 6 in., and 1 ft. 6 in. in thickness; the north prop measures 9 ft. 10 in. high by 10 ft. wide, and 1 ft. 9 in. thick; the western prop is 7 ft. 6 in. high by 4 ft. 8 in. wide.

Amongst the *débris* thrown out from the interior, years ago, we found, as at St. Nicholas, human remains unburnt and coarse pottery. It matters very little which direction we take over the Welsh hills, there we find cromlechs, tumuli or cairns, and camps. Archaeologists have, therefore, much to interest them besides the ruined abbeys and castles nestling on such favoured spots, and strange as it may appear, there are always fairy tales and ghost stories connected with them; some, though fully believed in by the inhabitants of those localities, are often of the most absurd character; in fact, the more ridiculous they are the more they are believed in.

Master "Puck" plays his part well, and tradition records many of his wonderful pranks even in this neighbourhood. In 1851 an amusing pamphlet was written as a prize essay, entitled "Pwka'r Trwyn", or the celebrated Mynyddislwyn sprite, by the late Mr. D. Rhys Stephen.

The Trwyn is a farm on the left hand side of the Valley of the Gwyddon, as you ascend it from Aber-gwyddon, and near the top of it. It is reported that a servant girl, who attended to the cattle belonging to



this farm, was in the habit of taking out a bowl of fresh milk and a slice of white bread, which she placed on a certain spot for "Master Pwka", but one evening she ate the white bread and drank the milk, and substituted coarse bread and very inferior beverage. The basin was returned with the meal untouched, and the next time the girl passed the lonely spot she felt herself taken hold of, she fancied, by human hands under the arm pits, and no very sparing castigation inflicted upon her, with a clear indication, in plain Welsh, of the nature of her offence, with appropriate warnings against its repetition. This is thoroughly believed in there to this day.

A word or two on these sometimes mischievous and at other times good-natured sprites.

Puck, Poke, Poake, Pouque, Powka, Pucca, Pixie, Pixam, Pincke, Picke, Patch, Elf, Hob, Hobgoblin, Hobthrush, etc., and a variety of other names, are all given to the busy everywhere to be heard of sprites. Some are supposed to haunt woods, some houses, others the tops of hills, certain valleys, ruined buildings, and even the sea coast; in every country we hear of them. Many villages, hills, meadows, and ruins, bear evidences of Puck's visits, such as Upper and Lower Puck Hill, Puck Meadow, Powk House, Puckwell, Puckington, Puck's Rock near Howth, and Puck Castle, a romantic ruin in the county of Dublin, Pixie's Cave at Dartmoor, Pix Hill, Herefordshire, etc., Cwm Pucca, the Devil's Bridge in South Wales, and the celebrated Pwka'r Trwyn, well known also for his pranks at Pant y Gaseg near Pontypool.

The Dutch "spook", the German "spuck", the Swedish, "spöke", and the Danish "spögelese", mean precisely the same thing; thus the Germans and Swedes say, "Es spuckt im hause", and "Det spökar i hauset", for "the house is haunted". Then we have the puff-ball, or Puck-ball or Puck-fist, and "fairy rings"; the "little folks" are known to have a great liking for the fungus or mushroom tribe, as Drayton in his *Nymphidia* says:

And in their courses make that round  
 In meadows and in marshes found,  
 Of them so call'd the "fairy ground",  
 Of which they have the keeping.

In Ireland the Pooka is pre-eminent in malice and mischief, assuming every imaginable shape, sometimes that of a horse, a bull, a calf, an eagle, or a goat, indeed the Irish word for a goat is "puc".

Golding, in his translation of Ovid, speaks of him thus :

The country where Chimæra, that same Pouk,  
 With goatish body, lion's head and breast, and dragon's tail, etc.

The pook or pooka means literally the "evil one"; "playing the pook" is a common Anglo-Irish phrase, equivalent to "playing the devil". In Cornwall and Devon, nurses frighten children, when disobedient or naughty, by telling that the "Bookers" are coming!

The great object of the Pooka seems to be to obtain a rider, and then he is in all his most malignant glory. Headlong he dashes through flood and fell, over mountain, valley, moor, or river, indiscriminately up or down precipice is alike to him, utterly reckless of the cries and danger and suffering of the luckless wight who bestrides him.

The English Puck is a jolly, frolicksome, night-loving rogue, full of archness, and fond of all kind of merry tricks; a shrewd and knavish spirit, as Shakespeare has it, thus :

Thou speak'st aright :  
 I am the merry wanderer of the night.  
 I jest to Oberon, and make him smile,  
 When I a fat and bean-fed horse beguile,  
 Neighing in likeness of a filly foal.  
 And sometimes lurk I in a gossip's bowl,  
 In very likeness of a roasted crab ;  
 And when she drinks, against her lips I bob,  
 And on her wither'd dewlap pour the ale.

There is also a certain sort of superstitious respect paid to the stone celt as well as the flint arrow-head prevalent over more than one half of the human race. The former, when found by the country people, are

called "thunderbolts" and "thunderstones"; and the latter, "elf-shot" and the "elfin-dart" of the North,—the "fairy dart" of some of our counties, supposed to have been used by the fairies in injuring and wounding cattle. The possessing of a stone celt in a house is even now considered as a sure protection against the effects of storms and lightning, and it is called by the French *coin de foudre*. Shakespeare seems to have had this idea when he makes Guiderius and his brother sing :

Fear no more the lightning flash,  
Nor the all-dreaded thunderstone.

These universal weapons of ancient times, to which superstition attaches some power of preventing evils, are kept in the house or on the person of the mountaineer, and to them many a medicinal or anti-magical property is ascribed. In the Alps and in Savoy I have seen them tied up in the wool over the shoulders of sheep, to prevent smallpox and other diseases in a flock ! In Britany the stone celt is frequently thrown down into the well for the purifying or the supplying of a continued spring of good water ; and is even sometimes boiled, and the water drank, to cure certain maladies ! The Hindoo, in like manner, carries one into his temple, and offers it with much reverence to his Bhudda or Mahadeo. In the year 1860 no less than five stone celts were removed from an altar reared in a forest near Allahabad ; and another was placed in a small niche in a peepul-tree, where the Hindoo was wont to kneel at the foot of his sacred tree. I have an "elf-shot" or flint arrow-point, mounted in silver, which was suspended to the neck of an old lady from Scotland for more than half a century. She wore it with more than the common pride of an ornament. There was a charm as well as a real attachment to it.

Until within the last few years the only dolmens known were confined exclusively to that area of country inhabited by the Celtic race, and hence all megalithic structures were with good reason relegated to an origin wholly Celtic. Of late years, however, since the dis-

covery of megalithic tombs in other parts of the world, there has arisen considerable doubt as to the race-affinities of the dolmen-builders; and certainly the Celts possess no traditions of the sepulchral character of these monuments, which, according to their folk-lore, were the abodes of witches and fairies, and were the handiwork of the "korils", "corrigs", "Duz" and "Teuz" (elves and fays).

There are many theories as to the original home of these dolmen-building people, who have been variously named as proto-Scythians or proto-Celts, and as to the direction from whence they penetrated Western France and our own islands. There seems but little doubt that their ancient seat was in Central Asia, and that they were, as M. Bertrand affirms, a conservative and exclusive race, who, resisting absorption by a superior people, were expelled from their aboriginal home, from whence they spread westward; and it is an indubitable fact that the most easterly point in Europe, where their sepulchres are found, is the Crimean peninsula, and that the megalithic tombs here are the most ancient of their kind known. Thence, according to M. de Bonstetten, one branch of migration spread towards Greece, Syria, Italy, Corsica, Sardinia, etc.; and another, skirting the borders of the great Hercynian forest (*viâ* Silesia, where at Oppeln and Liegnitz are found the next megalithic remains), took their route towards the shores of the Baltic, where the cromlechs are considered second only in antiquity to those of the Crimea. Here there is some difference of opinion as to their line of march. According to M. Bertrand they remained for a lengthened period in Denmark, whence, again expelled, they crossed the water, and reached the Shetland and Orkney Isles, whence they can be traced on either side of the Irish Channel, and finally recrossed the Channel to Brittany. On the other hand, M. de Bonstetten is of opinion that from the Baltic the tide of migration overran Germany, Friesland, Dreuthe, Schleswig-Holstein, and Jutland; and, following the coast-line, traversed

Belgium, the north of France, Normandy; finally reaching Brittany, where the numerous dolmens attest their prolonged stay. Part are then supposed to have crossed over by the Channel Islands, which are rich in dolmen-mounds, to Cornwall and Devon, gradually reaching the south-east of Ireland, and Wales. The absence of such remains in the west of Ireland and in the east of England is very marked. Another portion left Brittany, and penetrated southwards along the coast as far as the Gironde, whence leaving the sea-board, to avoid the sandy plains of Gascony, they followed the course of the Dordogne, and traversed France in the direction of the Gulf of Lyons. Small, detached bands seem also to have penetrated into Savoy and Switzerland, as shown by a few isolated dolmens in those localities. The mountains seem to have delayed the onward progress of these nomades for some time in the departments of Arriège, Upper and Lower Pyrenees; but at length crossing this obstacle, they leave traces in Portugal, through Spain, *viâ* Cordova, Granada, and Malaga, finally crossing the Mediterranean, have left their tombs in the northern coasts of Africa, up to the very frontiers of Egypt.<sup>1</sup>

In every quarter of the globe, wherever man first settled, we find a wonderful similarity of structure in their sepulchres; and wherever examined carefully, we find strong features of resemblance in their contents and burial customs. The stone implements of that period (celts, arrow-points, etc.), all bear the same general form and character, varying only in the material used in certain localities.

Many persons have an idea that where cromlechs or dolmens are now to be seen without any mound or covering, that they were always so. This is incorrect, for they *all* originally had mounds over them. In many instances the superincumbent mound has been removed by searchers after supposed hidden treasures, or by

<sup>1</sup> Vide "The Dolmen Mounds of Brittany", by Capt. Oliver, R.A., in *Quarterly Journal of Science*.

farmers for the sake of the earth. We know of many that have totally disappeared—mound, stones, and all—within the last few years. Fortunately some of these were carefully planned by us, otherwise all record of them would have been lost for ever. There are covered chambered tumuli to be met with, in almost every country, nearly in the same state as when originally constructed. We find them in Great Britain, in the Channel Islands, Brittany, Scandinavia, Africa, America, China, etc., and uncovered as well, but all bearing ample evidences of their having been originally covered with earth or small stones.

Is it not remarkable that there is no distinct allusion to be found in Anglo-Saxon documents<sup>1</sup> to cromlechs as “visible” stone structures? This being the case, does it not afford a fair negative proof that they were hid from sight under their mounds or coverings at that period, and indeed we are greatly indebted to this fact, as well as to the superstitious feeling attached to all similar spots in the minds of the early inhabitants, for their preservation to this day. Many are the tales even now told of accidents and sicknesses of all kinds which have befallen those who have destroyed any of these once hallowed chambers!

With regard to the word “cromlech”, as applied to such widely different structures, it is not to be wondered at if it sometimes misleads archæologists. The word cromlech of the English antiquary is the same as the Welsh and English “quoit”, such as Arthur’s quoit, or coetan, near Criccieth; Coytty Castell, near Bridgend; Lanyon quoit and Chun quoit, and others, in Cornwall; Stanton Drew “quoit”, in Somersetshire; the Kitt’s Koty or Coit, near Maidstone, and the Colt-y-enroc, in Guernsey; but the French archæologist applies it to a circle of upright stones, and speaks of the dolmen or table of stone (*dol*, a table; *moen*, a stone). Professor Nilsson defines the English cromlech as syno-

<sup>1</sup> Ancient Welsh documents are equally devoid of allusion to these structures.—Ed. *Arch. Camb.*





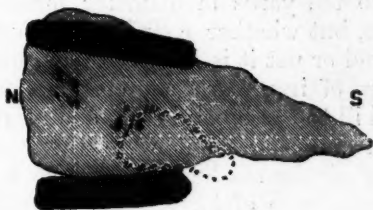


CAER-YRFA CROMLECH.

nymous to the French "dolmen", the Scandinavian "dos", and the "dyss" of Denmark.

It is just possible that the word may be derived from the two Welsh words *crom*, a vault, and *llech*, a stone,<sup>1</sup> as some authors state, or even from the Hebrew "*Cærem-luach*", a devoted stone or altar. Be this as it may, we still adopt the word, because we have no better to make use of.

A third cromlech is still to be seen in the neighbourhood of Cardiff, which is very little known to archæologists, although it stands on the side of a narrow lane leading to a farm house in the parish of Pentyrch, and bordering on the parish of Llantrisant, midway between the farms of Castell y Mynach and Hendref Ysguthan, a ground plan and sketch of which are annexed. The site is better known as "*Caer-yrfa*", which means "the field of arms", but what sort of arms were ever found there I cannot learn.<sup>2</sup> It is not improbable a battle may have been fought near this. This monument is not on a hill or rising ground, but rather on the low sloping ground. The original lane must have been one of the narrow bridle roads of Wales, which has been widened into a lane of ordinary width, in the making of which the farmer told me the workmen re-



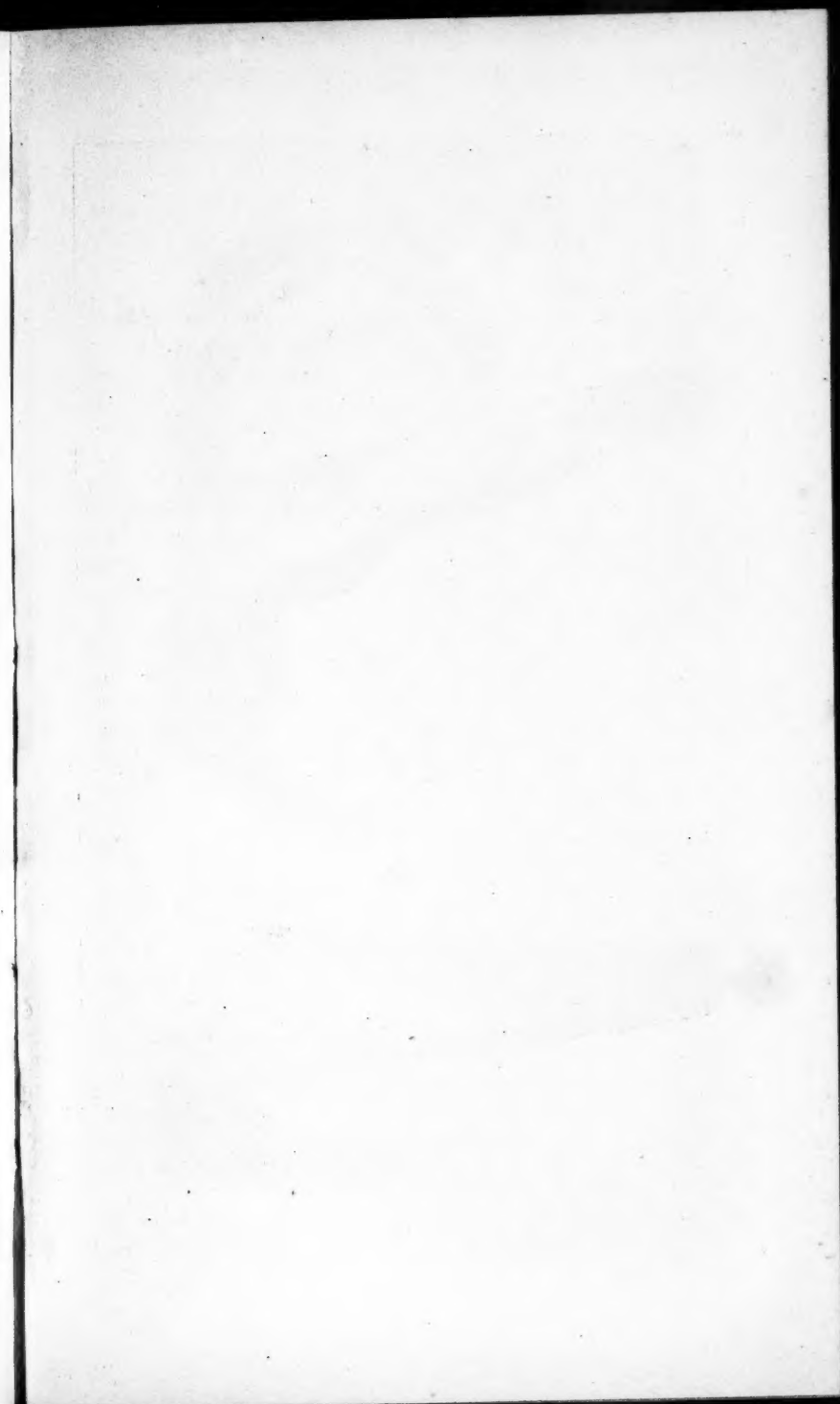
moved several large stones which formed part of the structure. Only one capstone remains, supported by

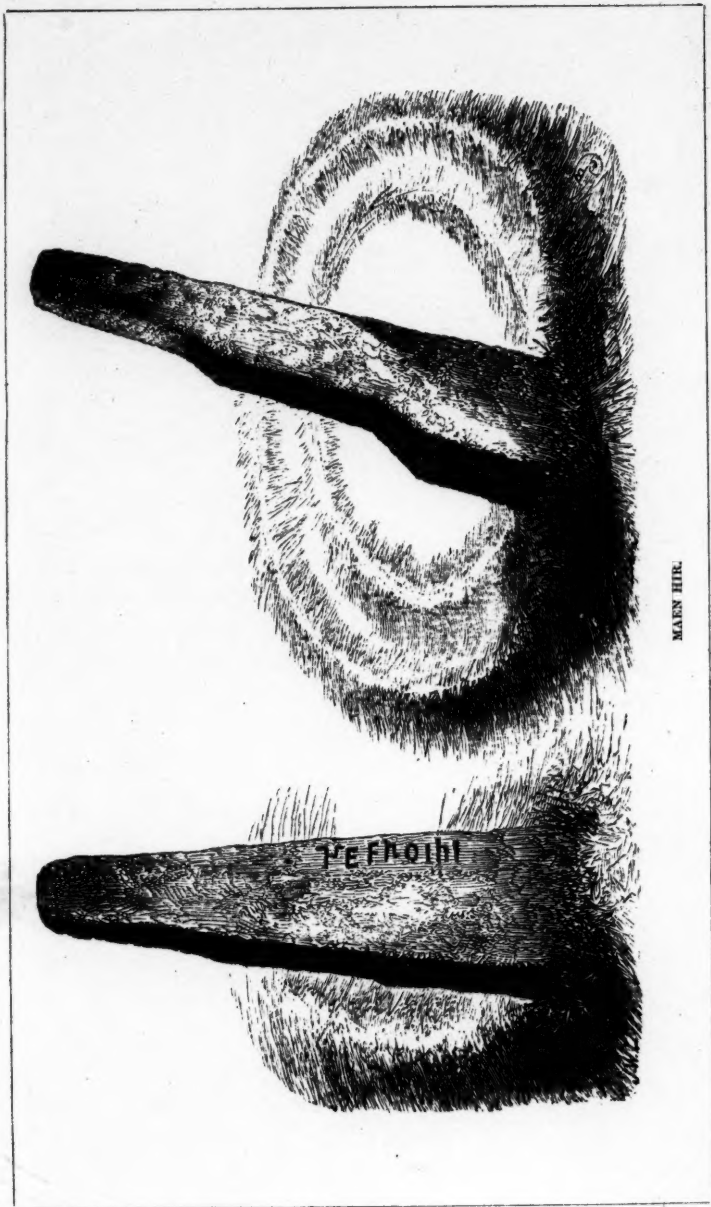
<sup>1</sup> There can hardly be a doubt about it. To derive the word from the Hebrew is one of the absurdities of a past generation.—Ed. *Arch. Camb.*

<sup>2</sup> The word is probably *aerfa*, not *arfau*. *Aerfa* signifies a place of battle or slaughter; and secondarily, a slaughter or battle.—Ed. *Arch. Camb.*

two props, the former is 9 ft. 8 in. long by 5 ft. at its broadest end, terminating in a point. The western prop is 5 ft. 6 in. by 5 ft., and 1 ft. 6 in. thick. The eastern prop is 6 ft. by 5 ft. 6 in., and 1 ft. 4 in. thick, a third, though smaller prop, lies inside. The present entrance faces the north, and is 3 ft. between the props, and at the south 5 ft. 6 in. The structure being orientated nearly north and south. Three years ago, part of the tumulus was still intact on the south side, since which a wall enclosing a garden has been built across the south end of the capstone. A Roman camp crowns the hill to the north-west, overlooking the Cross Inn railway station towards Llantrisant, and another on the south side of the village of Pentyrch east of this spot on the Garth hill, which rises north of Pentyrch; there are four tumuli.

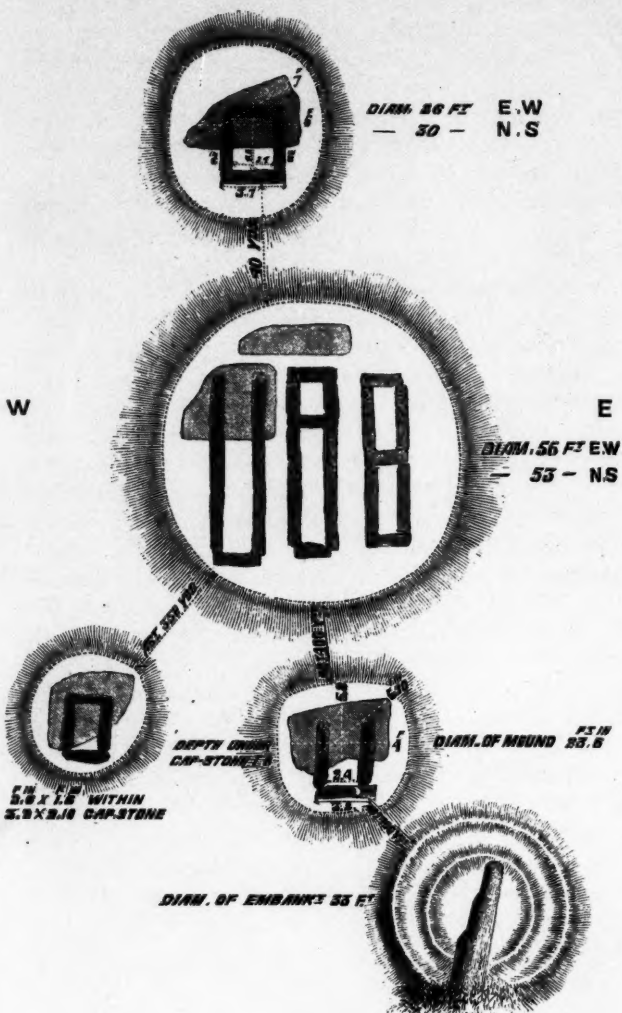
Let us now travel a few miles from Cardiff, on the Rhymney line of railway, to the Pontlottyn station, where, taking a westerly direction, the hills rise to an elevation of 1574 feet above the sea level. We find here a spot of considerable interest called Y Fochriw Fach, Gelligaer, but midway between this and the station we passed over Senghenith common, where on the slope of the hill are to be seen a number of cairns, varying from five to ten yards in diameter, formed chiefly of small stones, but whether connected with this ancient burial ground or not it is difficult to say, but there are several lines of irregular stony embankments running down the hill to the brook below, and at right angles with them, enclosing as it were these cairns. We opened one of the smaller ones, which had not the slightest appearance of having been disturbed, by cutting a trench through it down to the natural soil (clay), and only found small quantities of charcoal. The opening of another cairn was deferred to some future day, when we hope to be more fortunate. From thence we proceeded to the rising ground called Pen y Fochriw, where there are still several tumuli, as shown on the accompanying ground plan, as also a maen hir of small dimensions.





MAEN HIR.





PLAN OF MOUNDS, KISTS, ETC.



The first tumulus we came to is about 30 ft. by 20 ft. diameter, and contains a small kist 4 ft. 6 in. long by 2 ft. 4 in. wide, and 1 ft. in depth., formed of four thin slabs of sandstone, covered by one slab 5 ft. by 5 ft., a second having been removed. About forty yards to the south is another tumulus or cairn, for it is formed of small slabs of sandstone 56 ft. by 53 ft. in diameter, remarkable for its containing several kists placed parallel to each other, as shown in ground plan, having a north and south orientation.

About 400 yards south from this spot, on the slope of the hill, is a third mound about 24 ft. diameter, containing one small kist 4 ft. 10 in. by 2 ft. 4 in. wide. The capstone is 5 ft. 6 in. by 4 ft., which may have once completely covered the kist, without a second capstone. About 350 yards to the south-west is another small mound and kist of similar dimensions, and our guide told us that there were others in the neighbourhood, but we did not see them; no doubt they have been destroyed and the stones removed, as usual, for building purposes! About 400 yards south of the larger mound, to the east of the last mentioned cairn, stands the maen hir on the south edge of a small double circular embankment, or a circle within a circle, 33 ft. in diameter. The maen hir is 8 ft. 6 in. high by 1 ft. 6 in. wide; it is remarkable in having an inscription in Welsh engraved on its eastern face, which our guide told us reads "Defroihi", and means "Awake unto thee"; but whether this is a correct translation<sup>1</sup> or not I am unable to say, as it has puzzled two or three

<sup>1</sup> Lhwyd, the most eminent Celtic scholar of the last century has the following note on this inscription:—"On a mountain called *Mynydd Gelhi Gaer*, in Glamorganshire, we find the British name *Dyvrod* inscribed on a stone *TEFRAUTI*. In the Notes on Glamorganshire, in *Camden*, I have read this inscription (supposing it might have been Welsh) *Deffro it ti* (mayst thou awake); but having found afterwards that the names anciently inscribed on monuments in our country are very often in the genitive case, as *CONBELINI*, *SEVERINI*, *AIMILINI*, etc., and most, if not all, Latin, I now conclude it a proper name, and the very same that is otherwise called *Dubritius*." (*Archæologia Britannica*, p. 227, col. 2.)—*Ed. Arch. Camb.*

good Welsh scholars. I do not doubt for a moment that this inscription is of much later date than the *maen hir* itself.<sup>1</sup> I have not been able to learn when the above kists were laid bare of their coverings, or what relics were found in them. We noticed many other cairns on the neighbouring hills.

In the month of November, 1874, a short account was given in the local papers by Corporal W. H. White, of the Royal Engineers, who was in charge of the Ordnance surveying party, of the finding of a large number of cairns on the mountains of Tyfodwg near here; he writes thus: "At a place facing Hirwaun common and known as Carn y Gist, near Bwlch y Lladron (marked "carn" only on the Ordnance map, No. 36), the whole of the rising ground to the south of the common is covered with small cairns of stones resembling burial cairns, in some of which it is presumed there are stone cists or coffins. The great battle between Rhys ab Tewdwr, Einion ab Collwyn, and Fitz Hammon, was fought near this place, and one of the places of conflict on the common is known to this day as 'y Twyn Coch', or 'Carn Goch', or the 'Red Mount,' and within a short distance is 'Nant yr Ochain, or 'the Brook of Groaning.' It is presumed that the wounded soldiers crawled to this brook, and that the inhabitants of the district following the ancient usage of their ancestors, gave the above name to it in memory of the 'Ochain' heard there."<sup>2</sup>

In No. 14 (4th Series) of this Journal there is a good account of the opening of some of the cairns on Barry

<sup>1</sup> Since writing the above, Dr. J. Jones' *History of Wales*, published 1824, has come under my notice, in which I find, p. 17 and p. 329, speaking of this *maen hir*, he calls it a *millarium*; and that the inscription reads, "*Vie Fronti*", or probably the road of Julius Frontinus; but speaks of it as "the remnant of an ancient inscription". This is not the case, for we carefully examined the *maen hir*, and could find no other traces of letters.

<sup>2</sup> A few days ago a kist was discovered on the side of the mountain above Ty Newydd Farm, in the Ogmore Valley. It appears that a number of men were engaged in clearing away a cairn of stones when they struck the kist inside; at the bottom of which, at the depth of about 3 feet, they found several human bones, but what else I have not yet learnt.

Island, which is distant about twelve miles from Cardiff. I visited this spot shortly after the urn was discovered, and found in the same cairn the remains of three other interments, which do not appear to have been noticed. As in the case of the urn, these separate interments were encircled by sea shells and small stones, but no urn accompanied them. I am inclined to believe that there is a large tumulus on the island which does not appear to have been disturbed.

By far the larger number of sepulchral monuments known as cromlechs or dolmens have their openings or entrances between the east and south points of the compass, *i. e.*, nearly ninety per cent. are so turned, which it must be admitted cannot be an accidental circumstance, some few have their orientation north and south. In other instances, where the primary chamber points east and west, the subsequent additional chamber sometimes opens to the south-east, and others to the north-east, probably owing to the later dolmen builders losing the original orientation, as chamber after chamber was added to the first one, or it might have been so as to keep within the limits of the tumulus. The cromlech of Le Rocher, in Brittany, forms a right angle and opens to the south-east, whereas that of Kergonfals turns the other way to the north-east. Many of the Welsh megalithic structures have a north and south orientation, as in the example of *Caer-yrfa* described above, also the Park Cwm tumulus, in the parish of Penmaen, Gower, and others. The celebrated cromlech of Gavr-Innis in the Morbihan, France, has the same orientation.

It would be difficult to account for these occasional variations in the points of the compass; one idea has been suggested, *i. e.*, the probable desire on the part of the deceased to face the land of his birth, to the south—Brittany!<sup>1</sup>

J. W. LUKIS.

Cardiff: March, 1875.

<sup>1</sup> Some years ago I found a very perfect, polished stone celt, about 3 inches in length, in some *débris* that was being carted into the Melin Tin-Plate Works, near Briton Ferry. In the field alongside of these Works stands a *maen hir*, which is being preserved by that Company.

## Correspondence.

TO THE EDITOR OF THE ARCHÆOLOGIA CAMBRENSIS.

## THE INSCRIBED STONES AT CLYDAI, PEMBROKE-SHIRE.

SIR,—In the October number of the Journal, Mr. Brash has a paper on the above subject. Several of the readings he gives contain mistakes, some of them probably due to the printer. As I see no correction of them forthcoming, I take the liberty of pointing out what appear to me to be inaccuracies. Page 278, ETERNI is to be read ETTEENI, and the drawing opposite that page is also wrong; both are Professor Westwood's, I believe. Page 281, EVOLENC— should be EVOLONG—, the C is another of Westwood's mistakes. *Ty Coed* is imaginary; the name of the farm is *Dugoed*; on asking for "Ty Coed", I was going to be led miles away from the stone. Page 282, Mr. Brash accepts another capital blunder of Professor Westwood's in EVOLENUS, which is to be read EVOLENGG—, with two Hiberno-Saxon g's; the stone is in the wall of Llandyssilio Church. I would not quarrel with Mr. Brash when he reads DOBYN— on the *Dugoed* stone, I have failed to read so much; what I made out was DOB...— Prof. Westwood only read DOB..., it seems. In the same number Mr. Brash has a letter which begins, p. 335, with an account of *Gurci*, in which he recognises the Irish name *Curc* or *Corc*. Now *Gurci* is a common Welsh name, which occurs frequently; it has, in the *Liber Llandavensis*, the forms *Guorcu*, *Gurcu*, *Guurci*, *Gurci*, and later it became *Gurgi*. Any one acquainted with the rudiments of Celtic philology could at a glance see that Welsh *Gurci* would be in Irish *Fearchú* or *Forchú*; whether the name is known or not is of course another question. Mr. Brash justifies himself in identifying *Gurci* with Irish *Curc*, "as in the language of that people [the Irish] the *c* and *g* were commutable"; but he has forgotten to tell us under what circumstances that people made *c* into *g* or *g* into *c*; this it is requisite to know that one may judge whether the observation could apply to the present case. In the same letter he gives a striking account of the stone at Llanfihangel y Traethau; it would be hopeless to try to improve on his explanation of it. I may say in passing that I was not aware that it had been read long ago by Mr. Jones Parry (see *Archæologia Cambrensis*, 1848, p. 226), but I am glad to find that my reading substantially agrees with his. As to the Whitland stone, Mr. Brash tries to find *Barcuni* in the Irish *Barcun*, *Bercan*, and *Berchan*, but he misses the real Irish equivalent in *Uí-Berchon* (see the *Annals of the Four Masters*). The other name on the last mentioned stone he reads CMENVENDAN—, as Professor Westwood did, instead of QVENVENDAN—, for he observes, "I must corroborate

Mr. Westwood's reading of the Whitland stone; indeed, I have found him invariably accurate in his copies of all the inscriptions I have examined, so much so that I have never any hesitation in accepting his authority." One could say a few words on this text, but my letter is already longer than it was intended to be.

I remain, yours truly,

J. RHYS.

#### SIR RICHARD POLE, K.G.

SIR,—In reading Mr. Wynne's most interesting article in the last number of the *Archæologia Cambrensis* on Harlech Castle, I find he mentions Sir Richard Pole, K.G., in connection with it; might I venture to append a few observations to his account. According to an old pedigree, Sir Richard Pole was the son of Geoffrey Pole by Edith, daughter of Oliver St. John, and was eighth in descent from Gilbert de la Pole (Welshpool), second son of Gwenwynwyn, Prince of Powys, and his bearing would be that of the Princes of Powys, *or*, a lion rampant *gules*. The great historical glory of the house accrued to it through the marriage of Sir Richard with Margaret Plantagenet, born at Farley Castle, co. Somerset, and daughter and heiress of George, Duke of Clarence, who is traditionally said to have been drowned in a butt of wine in the Bowyer Tower of the Tower of London. The Lady Margaret's mother, it will be remembered, was the Lady Isabel Nevill, sister of Anne, wife of Richard III, and daughter and coheiress of Richard Nevill, Earl of Salisbury and Warwick, K.G., by Anne, sole heiress of her brother, Henry, Duke of Warwick. The Lady Margaret Pole had a brother, Edward Plantagenet, Earl of Warwick, who was beheaded by Henry VII, and thus she became representative of the two families of Plantagenet and Nevill. By her husband, Sir Richard, she had five children: 1st, Henry, Lord Montacute, who left two coheiresses, the first, Katherine, wife of Francis Hastings, second Earl of Huntingdon; the second, Winifred, wife, firstly, of Sir Thomas Hastings, and, secondly, of Sir Thomas Barrington of Essex; secondly, Sir Geoffrey Pole; thirdly, Sir Arthur Pole, who had three children, the first, Henry, who died an infant; the second, Mary, the elder coheiress, who married my ancestor, Sir John Stanley, Knt.; the third, Margaret, coheiress, who married Sir Thomas Fitzherbert, Knt. 4thly, His Eminence Reginald Cardinal Pole; and 5thly, Ursula, the wife of Henry, Lord Stafford, from whom the present Lord Stafford of Stafford descends. May I suggest that the coat party per pale *or* and *sa.*, a saltire engrailed counterchanged, was taken from Sir Richard's wife, since it is the coat of the Earls of Salisbury, the ancestors of the grandmother of the Duchess of Clarence? The oldest coat of Nevill was *or*, fretty *gules* on a canton *sable*, an ancient ship. But in the time of Edward III they bore *argent*, a saltire *gules*. The uncle of the Duchess of Clarence was John Nevill, Marquess of Montacute, whose coheiress married Sir Anthony Browne of Cowdray Park, co.

Sussex, one of which family married into that of the Greys, now represented by the Earl of Stamford and Warrington. Upon making a very interesting visit, a short time since, to the Tower with a friend, himself the descendant of the sister of Henry VIII, amongst other things which we remarked, I noticed the manner in which Arthur and Edmund Pole spell their name. In the Beauchamp Tower are the following inscriptions:—"Deo Servire, penitentiam inire, fato obedire, regnare est A. Poole 1564 I.H.S."; and "I.H.S. A passage perillus makethe a port pleasant, A° 1568. Arthur Poole Æ sue 37 A. P." And again, "I.H.S. Dio semin..... in lachrimis in exultatione meten. Æ 21 E. Poole 1562." Beneath the autograph of Edmund Poole is the word Jane, supposed to be intended for Lady Jane Grey, the queen of a few days. From the above mentioned way of spelling the name of Pole they would appear to have pronounced it Pool. The Lady Ursula Stafford was wife of Henry, son of Edmund, last Duke of Buckingham, by Ælianora, daughter of Henry Percy Earl of Northumberland, and grandson of Henry Duke of Buckingham (mentioned by Mr. Wynne), by Catherine, daughter of Richard Widdville, Earl Rivers. Your obedient servant,

HENRY F. J. JONES.

P.S. In a paper by J. Y. W. Lloyd, Esq., to whom our Society is much indebted for works of historical and genealogical interest on the parish of Llangurig, I noticed some account of the family of Jones of Ffinant. John Jones became of Ffinant, by his marriage with Mary, heiress of that place and daughter of William Lloyd, she died in 1789. The following account of the family of this Mr. Jones may be of interest to certain of our Society, and I beg to subjoin it.

Ednowain Bendew, son of Cynan, married Gwerfyl, the daughter of Llyddocca ab Tudor Trevor; he bore *argent*, a chevron between three boar's heads *sable*, couped and langued *gules*, tusked *or*, she bore party per bend, sinister *ermine* and *erminees*, a lion rampant *or*. They had issue a son,

Madog ab Ednowain, who married Arddyn, daughter of Bradwen ab Idnerth ab Davydd Esgid Aur ab Owain Eurdorchog ab Llewelyn Eurdorchog. She bore *gules*, three snakes enowed *argent*, and left issue a son,<sup>1</sup>

Iorwerth, who married Arddnard, a daughter of Llewelyn ab Owain, *argent* a cross engrailed flory *sable*, between four Cornish choughs ppr., but others say he married Nest, daughter of Rhys ab Meirchion, and had issue,

Rhird, who married Tibot, daughter of Sir Robert Pulford of Pulford, *sable*, a cross patoncee *or*, and had issue,

Iorwerth, who married Nest, daughter of Grono ab Einion ab Seisyllt, a descendant of Gwyddno Garanhir and Lord of Meirionydd; her mother was Middyfys, daughter of Owain Cyfeiliog, Lord of Powys; *or*, a lion rampant *gules*; and her grandmother Nest, daughter

<sup>1</sup> Vide *Arch. Camb.*, January, 1875, p. 34.



of Cynvelyn ab Bosfyn ab Rhiwallon ab Madog ab Cadwgan, Lord of Nannau, *or*, a lion rampant *azure*. She herself bore her father's arms, *argent*, a lion passant guardant *sable*, between three fleurs-de-lis *gules*, and they had a son,

Rotpert or Robert, living in 1339, who married Alice, the heiress of Ithel Vychan, *azure* a lion passant *argent*, her mother being Agnes, daughter of Richard ab Cadwaladr ab Gruffydd ab Cynan of North Wales. They had issue a son,

Cynrig or Kenrick, who married, firstly, Angharad, daughter of Madog Lloyd of Bryn Cunallt ab Iorwerth Voel, descended from Tudor Trevor, *per bend sinister ermine* and *ermine* a lion rampant *or*, and had by her a son,<sup>1</sup>

Ithel Vychan, who married Angharad, the daughter and heiress of Robert ab Meredydd ab Howel of Holt, descended from the first royal tribe, *vert* three eagles displayed in fess *or*. They had issue,

Cynrig or Kenrick (Anglicè Henry) of Holt, who married Tangwystl, daughter of Meredydd ab Gruffydd Llwyd, or daughter of Gruffydd ab David ab Meredydd ab Rhys, and had a son,

John of Holt, who married Margaret or Sionet, daughter of John Conway of Bodrhyddan (Colonel Jones' pedigree seems to make her the daughter of Hugh Conway). *Sable* on a bend cotized *argent*, a rose between two annulets *gules*. They had a son,

Richard ab John or Jones of Holt, who married Margaret, the daughter of Llewelyn Vychan of Mold and had issue,

William Jones of Chilton, near Shrewsbury, who married Alice, daughter of Richard Brereton of Cheshire, *argent* two bars *sable*. Her ancestor, Sir Randle Brereton of Brereton, had married the Lady Ida, fourth daughter and coheiress of David, Earl of Huntingdon, third son of Henry, crown prince of Scotland, and brother of Malcolm and William the Lion, kings of Scotland. They had issue,

Richard Jones of Chilton, who married Elizabeth Lee of Gloucestershire, by whom he had issue two sons.

William the elder, of whom presently, and Thomas Jones of Uckington, co. Salop, who married Elizabeth Cattel, an heiress, and was progenitor of the Joneses of Berwick Park, near Shrewsbury, and of Stanley Hall, near Bridgnorth, and also Sir Thomas Jones, Lord Chief Justice of the Common Pleas in 1672. The elder son, William, married Joan, daughter of Richard Blakeway of Croukhill, born 1534, *argent* on a bend engrailed *sable*, three bezants, by whom he had issue,

Thomas Jones of Chilton, born 1550, who married Mary, daughter and heiress of John Gratwood of Wollarton, county Salop, *azure* two bars *argent* on a canton *sable*, a chevron between three pheons points downwards, two and one *argent* charged with a wolf's head erased between two mullets *gules*. Her mother was Johanna, coheiress and sister of Sir Roland Hill, Lord Mayor, and her grandfather was William Gratwood, whose wife Mary was sister of Sir Richard New-

<sup>1</sup> Vide *Arch. Camb.*, January, 1874, p. 38.



port of Eaton, descended from the Burghs of Mawddwy, and daughter of Thomas Newport by Anne, daughter of Sir Robert Corbet of Morton Corbet, and Elizabeth, daughter of Sir Henry Vernon of Tong Castle, county Salop, and Haddon Hall. They had issue two sons,

William Jones of Chilton, and Edward, of whom the former married Eleanor, daughter of Richard Cam of Ludlow, and had issue three sons,

Isaac Jones of Chilton, Samuel and John, ancestor of the Joneses of Broseley, though some say Edward above was their ancestor; Isaac Jones married Susan, daughter of Richard Hatchett, and by her had several children, of whom

William Jones of Chilton died May 24th, 1728, having married Susan, daughter of John Calcott, of the Lower House, Berwick Park, and had issue

John Jones, eldest son, married Mary, heiress of William Lloyd of Ffnnant, and had issue a son Lloyd Jones *ob. s. p.*, and a daughter Mary, who married Richard Congreve and had a son Richard Congreve, of Burton in Worrel, county Chester, who seems to have died *s. p.* William Jones, the second son, was of Chilton, and by Mary, daughter of Joseph Muckleston of Shrewsbury, had issue,

William Jones, born 1732, and married Miss Gibbons, by whom he left a son.

John Jones, Esq., of Chilton, the last heir male of this branch of the family who married, but died *s. p.* at Newport, county Salop, October 5th, 1816; the Chilton and Ffnnant properties were sold, and the representation of the family passed to my forefathers.

The arms of Jones are *argent* a lion rampant *vert*, wounded in the breast *gules*, with numerous quarterings, and the crests; 1, The sun in splendour *or*; 2, on an ancient crown, a dragon passant guardant, *gules*, etc.

My notes have become of so much greater a length than I had anticipated, that I must conclude by an apology for trespassing so much upon the patience of the Society.

H. F. J. J.

76, Abingdon Road, Kensington, W.

#### "VESTIGES OF THE GAEL."

SIR,—I do not know whether the Bishop of St. David's still adheres to the theory propounded in *The Vestiges of the Gael in Gwynedd*, namely, that the Gwyddyl preceded the Cymry in the occupation of this island. Be that as it may, there can be no harm in registering such place-names as are, or are supposed to be, contributory to the support of that view. I therefore beg to point out one name into which the word *Gwyddel* enters, and which I do not find in the work just mentioned, nor in the supplement to it printed in the *Archæologia Cambrensis*, N. S., vol. v, p. 257. In a "Grant and Confirmation to the Monastery of Strata Florida, co. Cardigan, 8th

of July, 3rd of Henry VI, A.D. 1426", printed in the third volume of the first series of the *Archæologia Cambrensis*, p. 195, occurs the name *Tref y Gwyddel* five times, variously spelt as *Tref hi Gwydel* (p. 197), *Tref Egwydel* (p. 200), *Tref y Gwydel* (p. 203), *Tref y Goydhell* and *Trefigoidhel* (p. 206). I do not know whether the place is now called by this name, but most of the other places mentioned in the grant are well known at the present day. The place was probably not far from Strata Florida, the localities mentioned along with it being in that neighbourhood. I remain, yours faithfully,

DEMETIAN.

### THE OLD WELSH QUATRAIN.

SIR,—I have hitherto looked in vain for a translation, by some of our known scholars, of the Old Welsh quatrain which appeared at p. 340 of the *Archæologia Cambrensis* for 1874. Thinking there might be no great harm in attempting a translation of these obscure lines, though it might prove a failure, I tried my hand at it the other day, and beg to send you the result, trusting that some more competent person will soon favour the public with a more satisfactory version.

May the all-comprehending Trinity defend me  
And my triplet, three verses complaining of oppression !  
May the relics look (favourably) upon me  
Against throbbing grief .....

It is unfortunate that a portion (apparently four syllables) of the last line is wanting.

I am, Sir, yours truly,

DIFFIDENS.

### THE RHOSNESNEY BRONZE IMPLEMENTS.

SIR,—On looking through the engravings in a recent publication, *Antiquités Suédoises*, par O. Montelius (Stockholm, 1875), I was much struck by the resemblance of some of the bronze celts there figured to the curious celt, fig. 1, p. 71, of the present volume. It is clear, from its state, that the casting of the latter was imperfect. Comparing it with the Swedish specimens, and also with the drawings in Wilde's *Catalogue*, figs. 247 to 251, and 254, it seems to be an improvement on the simple, flat celt with a lunette cutting edge, so far as it has rudimentary flanges which stand slightly in advance of the flat shaft, and to form a transition into the implement with a stop and wider flanges. There are four Swedish celts (figs. 140, 141, 142, and 143) which bear a general resemblance to fig. 1 as regards the rudimentary flanges; but fig. 143 bears the greatest resemblance as regards the form of the cutting edge, although it is more elegant in design. None, however, have the spreading end to the shank, which fig. 1 has. It is difficult to determine how these implements were used. The simple, flat celt appears to have been passed through the handle, and secured to it by a thong bound around; but the

rudimentary flanges seem to me to indicate an alteration of the mode of attachment to the handle, and rather to show that the handle must have embraced the shaft of the celt, and have been retained in its place by the flanges and ligature around.

I am, yours, etc.,

R. W. B.

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### Archæological Notes and Queries.

*Note 43.*—DAVYDD AB GWILYM.—It is uncertain when that great poet died; but he wrote an elegy upon Rhydderch ab Ievan Llwyd of Glyn Aeron, the representative, in his day, of the greatest family in Cardiganshire, and ancestor to the Pryses of Gogerddan; and it appears certain that he was only recently dead at Michaelmas, 23 Richard II (1399), for in a roll of "Ministers' Accounts" for the county of Cardigan, for the year ending at that time, in the public Record Office in London, Jankin ap Rhydderch and his four brothers, heirs of the said Rhydderch ap Ievan Llwyd, are shown to be responsible for £169: 2: 10, due from their father as "bedellus" of the commot of Mabwynion.

W. W. E. W.

*Query 34.*—ELENID.—The bard Lewis Glyn Cothi (*Poetical Works*, III, iv, 43), in a poem addressed to Henry ab Gwilym ab Thomas Vychan of Cethiniog in Carmarthenshire, has the following line:

Cadben yw Henri hyd Elenid

(Henry is a captain as Elenid). Information is requested respecting *Elenid*. It appears to be the name of some place, but in what part of the country I have not been able to ascertain. The editors, in the true spirit of commentators, have no note upon it, and no mention is made of it in their Glossary. *Elenid* is said by Pughe to have the same signification as *eleni* (this year); but it can hardly have that meaning in the passage just quoted. The *Celtic Remains*, published by instalments as a supplement to each number of the *Archæologia Cambrensis*, would be a still more valuable work of reference if it contained all the names which occur in our ancient writers. I trust, therefore, that when the publication of the present work has been completed, you will be disposed to prepare an appendix to it, containing such names as are omitted in it, with additional information, whenever necessary, in such entries as are found in it. We want a sort of Welsh *Lempriere*. Materials are now abundant, compared with what they were in the time of Lewis Morris, and I hope some competent scholar or scholars will be disposed to undertake the work.

IGNORAMUS.

*Query 35.*—OGOF MAEN CYMMWD.—In one of the letters of Lewis Morris, author of the *Celtic Remains*, printed in the *Brython*, vol. iv, p. 312, I find the following sentence: "Is it any wonder that the

Devil should sit cross-legged in *Ogof Maen Cymmud*, to guard the treasures there?" I should be glad to be informed where this *Ogof* or cave is, and to what tradition or legend the writer alludes.

PEREDUR.

*Note 44.*—DR. JOHN DAVIES OF MALLWYD.—In one of the notes to the poems of Lewis Glyn Cothi (III, iii, 5) the editors state that Dr. John Davies, author of the *Welsh Grammar* (1621) and the *Welsh-Latin and Latin-Welsh Dictionary* (1632), was "rector of Mallwyd in the reign of Queen Elizabeth". This is not quite correct. It was in 1604 that Dr. Davies was presented to the living of Mallwyd, while, as everybody knows, Queen Elizabeth died in the month of March in the preceding year. Dr. Davies died in May, 1644. MEIRION.

*Query 36.*—LLOCHTYN.—Near Llangrannog, in Cardiganshire, a small island lies at a short distance from the shore, called *Ynys Lochtyn*; and on the coast, a little lower down, in the direction of Cardigan, there is a fortified post on a headland, known as *Pen Dinas Lochtyn*. I am anxious to ascertain the meaning of the word *Llochtyn* or *Lochtyn*, and should be glad to be informed whether the name occurs in any other part of the Principality. CARANTOCUS.

*Query 37.*—RHIWDDOLION.—Lewis Morris, best known, perhaps, to most of the readers of the *Archæologia Cambrensis* as author of the *Celtic Remains*, states that there was in his time an inscribed stone called *Carreg yr Ysgrifen*, at Rhiwddolion, between Bettws y Coed and Dolwyddelen, bearing these letters, LIJZ. Does any other writer mention this stone? and is it known at the present day? GWYDDAN.

*Query 38.*—OGHAMS IN SCOTLAND.—Last summer I was told that the Rev. Mr. Joass, The Manse, Golspie, Sutherland, found Ogham inscribed stones in his parish: probably an account of them has ere this appeared in some of the archæological journals of Scotland. It would be a kindness if one of the members of our Association who may have met with it, would insert a word in this Journal on the subject. J. RHYS.

*Query 39.*—INSCRIBED STONE AT Y CASTELL, BRECONSHIRE.—A native of Brecknockshire, who has been living in North Wales for many years, gave me the following account of the position of a stone which was supposed to have an inscription on it: "You start from Abercamlais, near Brecon, up the Camlais valley, and when you have got from three to four miles from Abercamlais, as you turn to Mynydd Iltyd, the stone is on or near the road. There used to be a mound there called Y Castell." Does anybody know anything about the stone or the *castell* at the present day? J. RHYS.

*Query 40.*—INSCRIBED STONE AT LLANDEILO FAWR.—Does any one know what has become of the stone bearing the name CVRCAGNVS, which Ed. Lhwyd found in the churchyard at Llandeilo Fawr?

J. RHYS.

*Query 41.*—**MAELAN.**—In the records of inquisitions in Edward the Third's reign, printed in the *Archæologia Cambrensis* for 1846, p. 397, one meets with the name *Meurig Maelan*. I should like to know whether *Maelan* is a place-name or a personal name, and whether it is still known. As far as sounds go, it would be exactly the *MAGLAGNI* of our inscriptions.

J. RHYS.

*Query 42.*—**RATH.**—In what part of Pembrokeshire is the term *rath* used? Is it confined to the English speaking part of the population? Does it occur in any old documents? If so, how is it written? I understand that it is pronounced *raith* (like *faith*), which makes its identity with the Irish word *rath* rather doubtful.

J. RHYS.

*Query 43.*—**THE CLIFF-CASTLES.**—Is there any evidence that the builders of the cliff-castles of Pembrokeshire were acquainted with the use of metals?

J. RHYS.

*Query 44.*—**BRYMBO.**—There is a farmhouse called Brymbo, near Eglwys Fach, not far from the Roman road before it crosses the Conwy; and there is the village of Brymbo, near Wrexham. Can it be that the *bo* in this name is a relic of the name given in the *Itinerary* as *Bovio*? But where was the Roman *Bovium* that was ten Roman miles from Deva?

J. RHYS.

*Note 45.*—**BROUENI.**—In the *Liber Landavensis*, p. 165, one reads of a *Nant Broueni* in the boundaries of "Lann Cumm". This reminds one of the Roman *Bravonio*, and should be taken for what it is worth in settling the site of *Bravonio*.

J. RHYS.

*Note 46.*—**ΣΤΟΥΚΚΙΑ.**—Ptolemy's ΣΤΟΥΚΚΙΑ has sometimes been guessed to be the Ystwyth. If we suppose a mistake in the spelling, and that the reading was originally ΣΤΟΥΚΚΙΑ, ΣΤΟΥΚΚΙΑ, or ΣΤΟΥΚΤΑ, there would be no difficulty in showing that such a form must become in historical Welsh *Ystwyth*; but scholars familiar with Greek MSS. will, perhaps, say that this suggestion is inadmissible.

J. RHYS.

*Query 45.*—**BOD.**—The *Four Masters' Annals* of Ireland mention a Dubhdabhoireann of Both-Chonais, under the year 987. This *both* corresponds exactly to our *bod* in *Bodorgan*, *Bodewryd*. I should be glad to know if there were or are many more *both*'s in Ireland; also to have a list of the Irish *lann*'s, as in *Lann-Eala*, "Lynally"; and *Lann-Leire*, remarkably like our *Llanllyr* in Cardiganshire.

J. RHYS.

*Query 46.*—**RIGH MONAIDH.**—In the same *Annals*, under the year 742, one meets with a "Tuathalan, abb Cinn Righmonaidh", Tuathalan, abbot of Ceann-Righmonaidh. The editor, the great O'Donovan, remarks on this: "In the *Feilire-Aenguis*, and O'Clery's *Irish Calendar*, this monastery is called Cill-Righmonaidh, and described as in Alba or Scotland. It was the ancient name of St. Andrew's."

Now clearly *Righmonaidh* means a man; but whether it was used strictly as a proper name I cannot say. It is also to be noticed that the word is probably not a compound, as *monaidh* is the genitive of *monadh*, which means in Scotch Gaelic "a moor or heath"; and not exactly *mountain*, as our *mynydd* does, which is the same word. Thus *Righ-monaidh* probably meant "king of the moor or of the mountain", and is exactly the analysed form of our compound *MONE-DORIG* on the stone of Cælestis, now at Llanaber, near Barmouth. Have the Scotch any traditions respecting the above *Righ-monaidh*, and what were the attributes of such a potentate? J. RHYS.

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### Miscellaneous Notices.

CAMBRIAN ARCHEOLOGICAL ASSOCIATION.—Active steps are being taken to make the necessary arrangements for the Carmarthen meeting, which will commence on Monday, the 16th of August, and which will be presided over by the Bishop of St. David's. The Rev. Canon H. Morris, principal of the Training College, will act as one of the local secretaries. Our July number will furnish further particulars.

DINAS MAWDDWY.—On the 3rd of February last, as some workmen belonging to Sir Edmund Buckley, Bart., M.P., were cutting a drain for water-pipes to convey water from Cloddfa Goch to the new hotel near the Railway Station at Dinas Mawddwy, Merionethshire; they came across a vault about 18 inches from the surface, the size of which was found to be 3 ft. long, 2 ft. wide at one end, and 1½ ft. at the other, and about 2 ft. deep. The sides are made of rough slabs entirely undressed, with a cover of the same material, consisting of one slab about 4 ft. 9 ins. long, and 3 ft. wide. On taking off the cover, the appearance of the interior conveyed the impression that at some period subsequent to its construction it had been disturbed, as the small urn, for the protection of which the vault or kistvaen was constructed, was found lying on its side, and filled with small gravel, on the surface of the loose gravel and sand which partly filled the vault; but at the bottom of the urn there were sufficient remains to indicate that cremation had been resorted to. The urn is small, measuring about 5 ins. in height, and nearly the same in its largest diameter; the only attempt at ornament being a few circular grooves. It is at present in the possession of Sir Edmund Buckley, the owner of the place in which it was found, and lord of the manor of Mawddwy. This urn is the third of the kind found in the locality within the last ten years, and one of them not many yards from the present spot. Some of the local papers, referring to this discovery, tell us that the urn "was found near to the place where it is stated, in some histories, that a castle stood in former years." We shall feel extremely obliged if these authorities



will give us the necessary references to these "histories", as, unfortunately, we are not acquainted with any histories bearing on the subject.

THE LATE THOMAS STEPHENS.—We are glad to understand that the late Mr. Thomas Stephens left a copy of the *Literature of the Kymry* corrected ready for a new edition; and we believe the work will at once be put to press by his representatives, the first edition, which appeared so long ago as 1849, being completely exhausted. Besides the works mentioned in our obituary in the January number, we are informed that he has left several others of equal if not greater importance, among which we may mention a translation of the *Gododin of Aneurin*; an essay on the *Origin of the English Nation*; on the *Position which the Welsh Language occupies among those of Celtic Origin*; on the *Scientific Value of the Chemical Theories and Discoveries of Baron Liebig*; on the *Druids*; and a Welsh essay on the *Part taken by Welsh Chieftains in the Wars of York and Lancaster*. We may also mention a series of articles on the *Triads*, which appeared in the *Beirniad*; with several other papers in a more or less finished state. A selection would form a very valuable and interesting volume; and we trust that the second edition of the *Literature* will soon be followed by such a publication.

In the notice just referred to (p. 87), by an unfortunate typographical error, Mr. Stephens is stated to have been born on the *twelfth* instead of the *twenty-first* of April. We happen to have it recorded in his own handwriting that he was born at Pont Nedd Fechan on the *twenty-first* day of April, 1821.

REVUE CELTIQUE.—The seventh number of this important review has just reached us. It is hardly necessary to say that there is no falling off in the value and interest of the different articles; and it is agreeable to find that several of the papers are contributed by members of our own Association, among whom we may especially mention Mr. John Rhys and Mr. Whitley Stokes. The *Revue Celtique* deserves a much wider circulation in the Principality, and among Welshmen, wherever they may be, than it now has; and we trust that, for the honour of "Gwlad y Brynion", there is no foundation for the rumour which has reached us, that the number of its supporters among our countrymen is actually decreasing.

GUTO 'R GLYN.—Our readers will be interested to learn that one of our members, Mr. Howel W. Lloyd, is actively engaged upon a complete edition of the poems of Guto 'r Glyn, one of the principal Welsh poets of the first half of the fifteenth century. The poems, which are said to be about ninety in number, are valuable not only on account of their historical and genealogical allusions, but for their poetical merit. Manuscripts, we believe, are abundant; and Mr. Lloyd will, we have no doubt, make good use of them to secure the first requisite in every work of the kind, namely, a correct text.



This work, we sincerely trust, will be the precursor of a series of our ancient poets, most of whom are well worth publishing.

LLANFACHRETH.—A few weeks ago, while clearing the ground for the foundation of a new chapel at Ffrwd yr Hebog, about half a mile from the village of Llanfachreth, Merionethshire, the workmen came upon what appeared to be an old burial place. According to the account, as given in a local paper, they found as many as seven graves, and according to all probability there might be more. It appears that the bodies had been burnt and their ashes placed in earthenware urns, of various sizes. Some of these vessels were in so dilapidated a condition that they would not bear touching, but it was easy to discern their size and shape, whilst the earth that surrounded them was being removed. Others were in a much better state of preservation. They had been placed in the ground with their faces downwards, apparently without any order, at a depth of about two feet, and a sort of pavement of rough stones had been worked over the place. A little below the surface, mixed with the black ashes and the remains of the bones within the urns, some wood charcoal was traced, and inside one of the vessels a piece of some yellow metal was found, but in such an oxidised state that neither its original form nor use could be determined. There is no tradition in the neighbourhood respecting the place, nor was there anything remarkable to cause suspicion of the spot ever having been used for such a purpose as that of a burial ground.

NEW WORK ON SCOTTISH ANTIQUITIES.—Shortly will be in the hands of subscribers the magnificent folio of "The Hill Forts, Stone Circles, and other structural remains of Ancient Scotland", by Christian Maclagan, lady associate of the Society of Antiquaries of Scotland. The illustrations that accompany the text, about forty in number, are principally from drawings by the authoress, and represent for the most part those remains of ancient Scotland which have not hitherto been thus given to the world. We hope in our next number to be able to give some further notice of a work for which all antiquaries are indebted to the munificence and energy of Miss Maclagan.

IEUAN BRYDYDD HIR.—The miscellaneous prose and poetical writings of the Rev. Evan Evans (Ieuan Brydydd Hir) are in the press at Carnarvon and will soon be published. They will include a reprint of *The Love of our Country* (1772) and other minor works, but not of his principal performance, the *Dissertatio de Bardis*, which appeared in 1764. Evan Evans, the correspondent of Bishop Percy and other learned men, was one of the best Welsh antiquaries as well as the first Welsh scholar of the last century, and most of his writings are of considerable value, of which many are now printed for the first time. He died at the place of his birth in Cardigan-shire in 1789, and left his valuable collection of Welsh manuscripts,

the transcription of which had occupied the greater part of his life, to the late Paul Panton of Plas Gwyn, in Anglesey, and which are now mouldering away in the chests of a descendant of that worthy and patriotic gentleman, in another corner of that island, jealously guarded from human sight. How thankful we should be that the treasures of Hengwrt have fallen into such liberal hands as those of Mr. Wynne, who in the kindest way affords every facility to those who wish to consult or transcribe them.

**THE ST. GREAL.**—The second part of the *Saint Greal* has recently appeared. This instalment completes the Welsh text, which occupies 483 pages, and comprises a portion of the English translation, which appears to be as literal as the idioms of the two languages will admit. Part III will complete the work. The list of subscribers is by no means what it should be, and many of the names which one would expect to find in it are absent. We recommend the following to the notice of those to whom it refers: "The editor regrets that so little interest is felt by his countrymen in preserving from oblivion the valuable and interesting remains of their national literature; for though he has sent prospectuses to the nobility, clergy, and other gentry, of the Principality, and especially to the prominent patriots of the Eistedhods, not one in twenty has responded to his appeal". We will only add, "Tell it not in Gath, publish it not in the streets of Askelon".

**ROYAL ARCHEOLOGICAL INSTITUTE.**—The annual meeting of the Royal Archaeological Institute of Great Britain and Ireland for 1875 will be held in the course of the ensuing summer at Canterbury, under the presidency of Lord Fitzwalter.

**WELSH INSCRIPTIONS.**—In a recent number of the *Academy* we find the following announcement: "Dr. Hübner, of Berlin, who has so ably edited the *Roman Inscriptions of Britain*, ..... is to publish shortly the *Post-Roman Inscriptions of Wales and Cornwall*. He will be assisted by Mr. Rhys, who has made them a special study, and personally examined nearly all of them."

**DAVIES' "HERALDRY."**—We understand that a new edition of John Davies' *Display of Heraldry* (1716) will shortly appear under the editorship of Mr. W. Wynne Ffoulkes, who will contribute notes, as will also Mr. W. W. E. Wynne of Peniarth, and Mr. E. Breese of Port Madoc. The original edition has become excessively scarce, and hardly to be met with at any price.

**RODNEY'S PILLAR.**—The latest instalment of *Bye-Gones* contains a view of Rodney's Pillar on Breidden, Montgomeryshire, copied from the one given in the *Gentleman's Magazine* for 1803. It represents the Pillar as it was when first erected.

## Reviews.

TRANSACTIONS OF THE GAELIC SOCIETY OF INVERNESS. Vol. ii.  
Year 1872-3.

WE reviewed the first volume of the *Transactions of the Gaelic Society of Inverness* some time ago, and we then expressed our opinion that the institution was a promising one, likely to be productive of much good. We do not see, however, that the time which has since elapsed has altogether justified our expectations. Of course it is a distasteful duty to find fault with any Society the aim of which is good; but the honest truth is that the present volume scarcely comes up to the mark of what might be expected from an association professing seriously to cultivate Celtic literature. Throughout the whole Gaelic portion of the book, which comprises all of it that is distinctively typical of Highland literature and Highland speech, there is a little too much of what may be called the post-prandial element perceptible. Geniality, poetic enthusiasm, and gushing nationality, are, no doubt, very commendable things in their way, but few will be disposed to maintain that post-prandial philology is worth much: in fact, it may not inaptly be compared in value with the *ἄνους πόκαι* of Aristophanes. Mr. Macgregor, for instance, in his Gaelic lecture (p. 9), tells his hearers that all names beginning with *craig*, *monadh*, *poll*, *loch*, *ros*, *carn*, *port*, *glaen*, etc., are Gaelic; whereas the fact of the matter is that, taking the modern orthographical changes into consideration, they are common to all Celtic languages. In Welsh, for example, they are respectively *craig*, *llwch*, *mynydd*, *pwll*, *rhos*, *carn*, *porth*, *glyn*, and so on. In another place (p. 8) he says that some wonderful people, about sixty years ago, appear to him to have made out that the Gaels came from the continent of Europe, and that the "Gaelic language is the *fons et origo* from whence came Latin, Greek, and other tongues". Really few intellectual phenomena of the period are more singular than this ignorance of the most elementary yet fundamental principles of comparative philology exhibited by many who consider themselves in a position to instruct their countrymen in matters relating to the various Celtic tongues; and for a lecturer to hold forth on the philological aspect of Gaelic or Welsh without that absolutely indispensable preparation, is something like a man taking upon himself to expatiate on the differential calculus, when his time would be more profitably employed in getting over the mysteries of the rule of three. Most people would have imagined that the labours of real Celtic scholars, such as Zeuss, Ebel, and Stokes, had before this dispelled impressions so distinctly erroneous as those held by Mr. Macgregor and his fellows. Misinformation, however, like the monster in Horace, is tough, and dies hard:

Non hydra secto corpore firmior  
Vinci dolentem crevit in Herculem.

It ought to be almost supererogatory to point out to Mr. Macgregor, since he has undertaken to teach his neighbours, that Gaelic, a subdivision of the Celtic, is, like Welsh, merely a small branch of that great Aryan or Indo-European family of languages, which includes Sanscrit, Greek, Latin, Lithuanian, Celtic, Gothic, and Slavonic, with the languages sprung from some of these, Italian, French, Spanish, Portuguese, German, and English. Modern philology has proved beyond a doubt that these are all derived from that primæval but extinct type once spoken by a tribe in Central Asia, who afterwards separated into distinct nationalities, migrating first southward into Upper India, and then northwards and westwards into Europe.

We really owe some apology to our readers for mentioning facts so patent as these; but when we hear of even a celebrated Scotch University Professor stating that the Celtic element predominates in Virgil to an extent which we are left to infer from his own assertion that "there are no fewer than five Gaelic words in the very first line in the *Æneid*", it is time to admit that, as a rule, one may as well begin *ab ovo* when dealing with linguistic matters.

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